THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

Vol. VIII. No. 18. NEW-YORK, SATURDAY, JULY 14, 1838. Whole Number 382.

POETRY.

From the Louisville Journal.

THE DYING MOTHER.

On breezy pinion mournful eve came singing,
Over the silent hills, and to the glades
And violet beds a stream of odors bringing
And waking music in the forest shades;
For 't was the time when the lone cotter, wending
His silent way along the footpaths dim,
Sought his loved home, where gentle voices blending
Sent up the music of an evening hymn.

A lovely length of moonlit waters lightly
Broke into sudden brightness on the strand,
While, thro' the sky's soft, fleecy fretwork, brightly
The stars looked out upon the stilly land;
But sadly 'neath them gleamed two lovely faces,
(Oh, fearful things and sad the stars do see!)
For they were strangers roaming thro' strange places—
A mother with her boy beside her knee.

Her only shelter was the blue-arched heaven,
As to her child's she bent her earnest face,
For well she knew another whispering even
Would find her form a thing for death's embrace;
And as she saw the quivering tear-drop springing
Into his eyes, and heard him ask for bread,
Swift thoughts like lightning through her brain sent winging,
And thus she pour'd them o'er his fair young head:

"Boy, I would fain return thy fond caresses,
But I must put thee from my heart away,
On the cold earth to lay;
And though upon thee hunger harshly presses,
Planting within thee deep its gnawing fangs,
I cannot stay thy pangs.

For I have wander'd till I'm worn and weary,
Seeking a shelter for thy little head,
Or a spare crust of bread;
But have found none; and now heartsick and dreary,
I lay me down beneath the quiet sky
To bless thee, boy, and die!

It is, alas! a mournful thing to leave thee
In this cold world to thy young thoughts alone,
For oh, when I am gone!
No smiling mother will at eve receive thee,
Bending o'er thy hush'd lip and folded eye,
Alas! that I must die!

But thou wilt think upon the prayer I taught thee,
When life with us flowed smoothly as a song,
Our native hills among;
And how at noontide I have often brought thee,
In thy young beauty, to thy father's side,
With all a mother's pride.

And when for rest thou seek'st the rich man's dwelling,
Should he from his bright mansion bid thee flee,
Speaking harsh things to thee,
Let not thy heart with dark despair be swelling,
For soft to thee will be the velvet sod,
If thou wilt trust in God.

And each pale lily, o'er the waters stooping,
From its pure alabaster vase will shed
A gleam about thy head;
And the red berries, in rich clusters drooping
From many a bended bough in this dark wood,
Will be thy fragrant food.

For thou must wander by each low-voiced river,
And school thy timid heart to be alone
When the night winds make moan;
And when the forest leaves above thee shiver,
To calmly lay thee 'neath their solemn shade,
And not to be afraid.

For He who in his glory dwells above thee—
Who tempereth the wind to the shorn lamb,
With a deep Sabbath calm
Will fill thy heart, and in his mercy love thee,
And on thy weakness bend a pitying eye.
And in thy need draw nigh.

And now, farewell! The early morn will wake thee
Unto a fearful sight—thy mother, child,
Dead in a forest wild;
And sudden sorrow, like a storm, will shake thee;
But God will still the tempest in thy breast,
A blessing on thee—rest!"

From the British Critic.

The Life and Times of the Rev. George Whitefield, M. A. By Robert Philip. London: Virtue, 1837.

(*Concluded from page 65.*)

It has been said by some, that Whitefield's published sermons are *worthless*. *Worthless*, in one sense, they may be. We should never think of putting them into the hands of a student of theology, as a work of high authority or value. Neither should we venture to hold them up, indiscriminately, as safe models of composition, to a candidate for the Christian ministry. It is, indeed, acknowledged by one of his great admirers, Cornelius Winter, that his peculiar talents can be but fairly guessed from his printed works. *Worthless*, however, his writings are not, as specimens of that strain of preaching which, when combined with eminent powers of delivery, is fitted to arrest the attention of all classes of men—from Hume, and Bolingbroke, and Lord Chesterfield, down to the lowest ruffian of Kingswood or Moorfields. It cannot but be most instructive to examine the sort of material which was capable of being wrought up into an instrument of such surprising and almost universal power. And we doubt not that men of sound judgments and benevolent hearts, might easily derive from Whitefield's extant "Remains," many a useful suggestion, for the improvement of their own ministrations. For instance, what is there in the following appeal, which might not be most profitably heard from any pulpit in the Establishment:—

"Did Moses and Elias appear in glory?—Are there any old saints here? I doubt not but there are a considerable number. And are any of you afraid of death? Do any of you carry about with you a body that weighs down your immortal soul? I am sure a poor creature is preaching to you, that every day drags a crazy load along. But come, believers, come, ye children of God, come, ye aged, decrepit saints, come and trample upon that monster death. As thou goest over yonder churchyard, do as I know an old excellent Christian in Maryland did; go, sit upon the grave, and meditate upon thine own dissolution. Thou mayest, perhaps, have a natural fear of dying; the body and the soul do not care to part without a little sympathy and a groan; but oh, look yonder, look up to heaven, see there thy Jesus, thy Redeemer, and learn that thy body is to be fashioned hereafter like unto Christ's most glorious body. That poor body which is now subject to gout and gravel, and that thou canst scarce drag along; that poor body, which hinders thee so much in the spiritual life, will ere long hinder thee no more: it shall be put into the grave; but though it be sown in corruption, it shall be raised in incorruption; though it be sown in dishonor, it shall be raised again in glory. This consideration made blessed Paul to cry out, 'O death, where is thy sting? O grave, where is thy victory?' Thy soul and body shall be united together again, and thou shalt be 'for ever with the Lord.' Those knees of thine, which perhaps are hard by kneeling in prayer; that tongue of thine, which hath sung hymns to Christ; those hands of thine, which have wrought for God; those feet, which have ran to Christ's ordinances; shall all, in the twinkling of an eye, be changed; and thou shalt be able to stand under an exceeding and an eternal weight of glory. Come then, ye believers in Christ, look beyond the grave; come, ye dear children of God, and however weak and sickly ye are now, say, blessed be God, I shall soon have a body strong, full of vigor and of glory."

Again—which of our *masters of assemblies* might not be glad to ply the consciences and the affections of his hearers, on this wise:

"Did the Father say, 'This is my beloved Son, hear him?' Then let every one of our hearts echo to this testimony given of Christ, 'This is my beloved Saviour.' Did God so love the world, as to send his only-begotten Son, his well-beloved Son to preach to us?—Then, my dear friends, *hear Him*. What God said seventeen hundred years ago, immediately by a voice from heaven, concerning his Son upon the Mount, that same thing God says to you immediately by his word, 'Hear Him.'—If ye never heard him before, hear him now. Hear him so as to take him to be your prophet, your priest, and your King; hear him, so as to take him to be your God and your all. Hear him to-day, ye youth, while it is called to-day; hear him now, lest God should cut you off before you have another invitation to hear him; hear him while he cries, 'Come unto me;' hear him while he opens his hand and his heart; hear him while he knocks at the door of your souls, lest you should hear him saying, 'Depart, depart, ye cursed, into everlasting fire, prepared for the devil and his angels.' Hear him, ye old and gray-headed; hear him, ye that have one foot in the grave; hear him, I say; and if ye are dull of hearing, beg of God to open the ears of your hearts, and your blind eyes; beg of God that you may have an enlarged and a believing heart, and ye may know what the Lord God saith concerning you. God will resent it, he will avenge himself on his adversaries, if you do not hear a blessed Saviour. He is God's Son, he is God's beloved Son; he came upon a great errand, even to shed his precious blood for sinners; he came to cleanse you from all sin, and to save you with an everlasting salvation. Ye who have heard him, *hear him again*; still go on, believe in and obey him, and by and by you shall hear him saying, 'Come, ye blessed of my Father, receive the kingdom prepared for you from the foundation of the world.'"

But here, albeit reluctantly, we must break off, and conclude our somewhat miscellaneous and desultory notice with two incidents of Whitefield's life; the first of which shows the astonishing predominance of the spirit over the flesh, when the mind is wound up to a high intensity of action; the other is singularly illustrative of Whitefield's perfect self-possession and presence of mind, in the midst of stately and high-born dames. In the year 1744, while itinerating in America, he caught a severe cold, and was brought to the gates of death. Three physicians attended him during the night.—Nevertheless, in the midst of his sufferings, his chief anxiety was, to avoid disappointing the people to whom it had been announced that he was to preach the next evening:

"I felt a divine life *distinct* from my animal life, which made me as it were, laugh at my pains, though every one thought I was 'taken with death.' My dear York physician was then about to administer a medicine. I on a sudden cried out, Doctor, my pains are suspended: by the help of God, I'll go and preach, and then come home and die! With some difficulty I reached the pulpit. All looked quite surprised, as though they saw one risen from the dead. Indeed, I was as pale as death, and told them they must look upon me as a dying man, come to bear my dying testimony to the truths I had formerly preached to them. All seemed melted, and were drowned in tears. The cry after me, when I left the pulpit, was like the cry of sincere mourners when attending the funeral of a dear departed friend.—Upon my coming home, I was laid on a bed upon the ground, near the fire, and I heard them say, '*He is gone!*' But God was pleased to order it otherwise. I gradually recovered.

"Gillies has added to this account an interesting anecdote, from some of Whitefield's papers. A poor negro woman insisted upon seeing the invalid, when he began to recover. She came in, and sat down on the ground, and looked earnestly in his face. She then said, in broken accents, 'Massa, you just go to heaven's gate. But Jesus Christ said, get you down, get you down, you must not come here yet: go first, and call some more poor negroes.' I prayed to the Lord that, if I was to live, this might be the event."

The other anecdote in question, Mr. Philip tells us,

"Was communicated by the Countess of Huntingdon to the late Barry, R. A; and sent by him to me. I give it in his own words:—Some ladies called one Saturday morning, to pay a visit to Lady Huntingdon, and, during the visit, her ladyship inquired of them if they had ever heard Mr. Whitefield preach? Upon being answered in the negative, she said, 'I wish you would hear him, he is to preach to-morrow evening at such a church or chapel,' the name of which the writer forgets (nor is it material:) they promised her ladyship they would certainly attend. They were as good as their word; and upon calling on the Monday morning on her ladyship, she anxiously inquired if they had heard Mr. Whitefield on the previous evening, and how they liked him?—The reply was, 'O my lady, of all the preachers we ever heard, he is the most strange and unaccountable. Among other preposterous things, (would your ladyship believe it?) he declared that Jesus Christ was so willing to receive sinners, that he did not object to receive even the devil's *castaways*. Now, my lady, did you ever hear of such a thing since you was born?' To which her ladyship made the following reply: 'There is something, I acknowledge, a little singular in the invitation, and I do not recollect to have ever met with it before; but as Mr. Whitefield is below in the parlor, we'll have him up, and let him answer for himself.' Upon his coming up into the drawing-room, Lady Huntingdom said, 'Mr. Whitefield, these ladies have been preferring a very heavy charge against you, and I thought it best that you should come up and defend yourself: they say, that in your sermon last evening, in speaking of the willingness of Jesus Christ to receive sinners, you expressed yourself in the following terms,—'that so ready was Christ to receive sinners who came to him, that he was willing to receive even the devil's castaways.' Mr. Whitefield immediately replied, 'I certainly, my lady, must plead guilty to the charge; whether I did what was right or otherwise, your ladyship shall judge from the following circumstance. Did your ladyship notice, about half an hour ago, a very modest single rap at the door? It was given by a poor, miserable-looking, aged female, who requested to speak with me. I desired her to be shown into the parlor, when she accosted me in the following manner:—'I believe, Sir, you preached last evening at such a chapel.' 'Yes, I did.' 'Ah, Sir; I was accidentally passing the door of that chapel, and hearing the voice of some one preaching, I did what I have never been in the habit of doing, I went in; and one of the first things I heard you say, was, that Jesus Christ was so willing to receive sinners, that he did not object to receiving the devil's castaways: do you think, Sir, that Jesus Christ would receive me?'—Mr. Whitefield assured her there was not a doubt of it, if she was but willing to go to him. From the sequel it appeared that it was the case, and that it ended in the sound conversion of this poor creature; and Lady Huntingdon was assured, from most respectable authority, that the woman left a very charming testimony behind her that, though her sins had been of a crimson hue, the atoning blood of Christ had washed them white as snow."

One parting word to Mr. Philip. Although he belongs to a school widely different from our own, we are profoundly convinced that the cause of religion, *pure and undefiled*, is close to his very heart. We would, therefore, respectfully request of him to consider whether, on one or two occasions, he has not, for a moment, lost sight of the seriousness and the sobriety demanded by the sacred realities which his theme involves. For instance—we hope not to be condemned for morbid or fastidious sensibility, touching such matters, if we express a grave doubt whether one of the most awfully impressive representations in Scripture ought to have been exhibited in combination with an image approaching to the ludicrous, as in the following passage. Speaking of the orphan-house in Georgia, he says, "It compelled him (Whitefield) to travel, and it inspired him to preach. It was his *hobby*, certainly. But, by riding it well, he made it, like the *white horse* of the Apocalypse, the means of going forth *conquering and to conquer*." If Mr. Philip will only turn, once more, to the 19th chapter of Revelations, and read from verse 11th to verse 16th, inclusive, he will instantly perceive how much that tremendous description is degraded by the above association. Again, we suspect that Whitefield himself, if he were now living, would remonstrate with his encomiast for speaking of him as "the *Peter* of England's Pentecost." He may, like other mortals, have had his weaknesses. He may have had his occasional fits of rather proud humility; as when he exclaimed, "Why me, Lord, why me?"—He may, at times, have been impatient for the honors of such persecution and martyrdom as were to be had in an age of freedom and toleration. But unless he was much more inflated with spiritual arrogance than we ever supposed him to be, he would, we should imagine, have been ready almost to rend his garments, on beholding himself thus elevated to a level with the apostles! We feel, however, no satisfaction in dwelling on inadvertencies like these. We shall accordingly finish, by declaring that, whatever may be Mr. Philip's qualifications for the task of a philosophical historian, he has, at all events, in our humble judgment, done the office of a faithful and interesting biographer.

From the New York Review.

Remains of the late Reverend Daniel Sandford, D. D. Oxon. Bishop of Edinburg in the Scottish Episcopal Church; including Extracts from his Diary and Correspondence, and a selection from his unpublished Sermons, with a memoir by the Rev. John Sandford, Vicar of Chillingham, Edinburg: 1830.

There is abundance of means and appliances to equip men for the struggles in the open arena of life—enough to train them in professions and trades and arts—enough to qualify them to earn in active life, fame, and fortune, and power. The regulation of life in its more secluded forms is left to our chance reflections and wayward feelings. Precious then is any book which can save a ray of the light that gladdens the recesses of a happy household. It is the best of all lore which persuades us that the largest element of happiness is in-door virtue, and revealing the moral power that dwells at the domestic table and fireside, strengthens the perpetual obligations of husbands and wives, of parents and their children, and of brothers and sisters. The thoughts of men are engrossed with the great designs and extraordinary issues of life, and they lose their relish for its less conspicuous blessings. Looking only at the large letters of the Decalogue, at codes of morals, and the common sanctions of the statute-book, the vision becomes too dull to trace the faint lines of social charities. The household deities are sometimes starved in order to increase the pomp of some sacrifice to the great gods upon the summit of Capitoline. Men, and perhaps women, heedless in indulging indifference or the petulant and testy manner, the frown, the hasty reproof, the angry voice, may cause the perpetual discomforts, which spring from what Jeremy Taylor calls "peevish quarrels and little commencements of domestic war," and conscience is appeased by dwelling complacently on the business of public benevolence. The little images of family virtues are neglected or cast down by hands that are quick to cast stones at their neighbors' vices. Surely there must be a principle of knight-errantry, inherent in the human heart, which decoys both conscience and the feelings away from the virtue and the happiness for which there is room enough at home. When old Fuller tells of the Lady Paula's intention "to survey all Palestine, and at last go to Bethlehem, Christ's inn her home, and to die there where he was born, leaving three of her daughters, and her poor infant Toxotius behind her," he adds, with that admirable good sense which equalled his wit, "for my own part, I think she had done as acceptable a deed to God, in staying behind to rock her child in the cradle, as to visit Christ's manger." There is a neglected branch of ethics: men are not taught the rules of conduct within the walls of their dwellings. Perhaps the subject is not fitted to the cold fingering of analysis. Domestic peace is so close an attendant on domestic virtue, that there may be no need of formal precept. Content takes her seat in silence at our hearths, and why should we wander abroad to seek her on the highway? Joy may be a frequent guest, unless we belong to that sect who, to use the language of that witty historian from whom we have just quoted above, deem it devotional "to disfigure their faces with a sad countenance, and to persuade men that angels lodge in their hearts, hang out a devil for a 'signe' in their faces." Duty too is there, a household inmate, pleading from morn till eve in her gentlest tones, and yet often spurned by pride, craving a more ambitious stage and the world's applause. Oh! there are deep things that are not dreamed of in the philosophy of home!

We select the following domestic passage from the Life, referring to the mingled prosperity and affliction of Bishop Sandford's lot:

"Bishop Sandford used frequently to remark upon the law of compensation, which characterizes the divine procedure; and in his own experience this appointment was distinctly observable. Bodily affliction was the medicine measured out to him; and a more than ordinary share of domestic happiness was the blessing that counterbalanced it. It is easy to discern the benignity of this arrangement; for he possessed in an eminent degree the passive fortitude which endures pain, but his extreme sensibility might have sunk under family misfortune. Of this there was little in his cup. The prosperity of his children was with him a subject of acknowledgment, and he might have felt it to be the reward of his own exemplary character. It used to be his boast that he had seen his children's children, and peace upon Israel; and it was equally a source of rejoicing, that in the case of the only child of seven whom he lost, there had been every thing that could assuage a parent's grief. Eleanor, his eldest daughter, had attained her twenty-first year, when she was seized with the illness which terminated her life. Amiable and accomplished, she was much and generally loved; and at the time of her death was, perhaps of all others, the child in whom her father most delighted. Of her early piety there are some delightful recollections; she had well improved her religious advantages, and her friends felt when she was taken away, that she had attained the fitting meetness for her rest. For some weeks before her death she had been residing, on a visit in Berwickshire, at the seat of Sir James Stuart, in the friendship of whose sisters she thought herself happy. So delicate was her general habit, that her last illness at first excited no serious alarm; and when her family were apprized of it, the Bishop was confined by severe indisposition, and was unable to accompany Mrs. Sandford to Allanbank. The intimation of his daughter's danger found him still on a sick bed, but the following letter will best disclose his feelings:

'Perhaps I am now addressing my partner in the heaviest sorrow we ever yet experienced. Fervently and humbly have I commended myself and all I have to Him who is alone wise and good, and implored his strength and support under a trial which I feel to be approaching. I hardly can believe that I am writing this with any degree of collectedness, for never did a father love a child more intensely than I loved my Ellen. I feel it to be an increase of my trial, that I am unable to come to you,—that I am unable to see my child, before I lose her on earth. That her humble and pious spirit is in peace, I have no doubt; and blessed, blessed be God, that he gave her such grace, that of her eternal happiness through Christ, we may not fear.

'And what remained but to say, the Lord gave and the Lord has taken away, and blessed be the name of the Lord. This is to sin neither in heart nor in lip, and may the God of consolation enable us to say so. It is a hard task for poor, infirm human nature to part with its own blessings,—to the bottom of my heart do I feel it; but I seek for support under the stroke. I write, and send E—, under the conviction, broken-hearted as it makes me, that there remain now those duties only to perform, in which I ought to have the chief part. If any thing could add to my sorrow, it is my absence from you and from those duties. What I went through of apprehension all day and night, I need not say. But prayer is my resource. For your sake, and for that of my children, I will be composed; but I am struck to the earth. Let us pray for one another. God be with you to bless you!'

"The stroke had fallen before this letter reached its destination, and his misgivings were speedily confirmed by the intelligence, that his beloved child had breathed her last on the 27th of January, 1815.

"Among his papers after his own decease, was found the following prayer, which bears date the day on which the information of his bereavement reached him: 'The hand of God is upon us for correction and instruction. Pardon, gracious and merciful Father, the infirmity of nature, which shrinks from the trial. Oh, sanctify this visitation to our eternal good. Enable us, at thy bidding, to sacrifice the sorrows as well as the joys of this world. Thou gavest, thou hast taken away,—blessed be thy name. I acknowledge before thee in humility and self-abasement, that I have never sufficiently considered the uncertainty of human life: that I have received thy blessings without sufficienly remembering from whose hands they came, and my dependence upon thee. Thou hast been pleased, by the removal of my very precious child, to teach me my folly and sin. Thou hast taken away the desire of mine eyes with a stroke. To her, I doubt not, that the dispensation is one of mercy; and I thank thee, oh, unfeignedly do I thank thee, my merciful God, that, according to all human judgment, she was prepared for her awful change, by the grace which thou hadst given her. As a parent I bless thee for the comfort which, during her life, I ever experienced from her obedience and dutiful affection. Why, therefore, should I be unwilling to resign her to thy will? Teach me, blessed Lord, submission. I confess my weakness,—I implore most earnestly that help which thou alone canst bestow. I feel this sorrow weigh down my heart; support me that I may resign myself and all my concerns to thee. From the bottom of my heart do I desire to kiss thy rod, and for the remainder of my life in this world, to do nothing but with a view to the glory, and the forwarding the effects of all thy righteous dispensations towards me. Accept, for our Lord Jesus Christ's sake, O Father of mercies, of the poor offering which I bring unto thee; it is a broken and feeble, but a contrite spirit. I would not offend thee with my lamentations; teach me to control them. I know, O Lord, that it is of very faithfulness that thou hast caused us to be troubled, that thou dost not afflict willingly, nor grieve the children of men. May I presume to believe, that we are not cast out from thy presence, when thou chastenest; rather may I not hope that this fatherly chastisement is a proof of love; that thou watchest over us for good, and having seen that we required it, hast brought this trial upon us. Oh, give us grace to accept and to improve thy chastisement. May it wean us from sin, from vanity, from the world. May this solemn experience of the imbecility of our present condition rouse us to a right use of the time lent us; that having endeavored to fulfil thy will, we may be ready when we are also called away; that we may hereafter rejoin, and rejoice with her who is gone before us, for ever and ever, in the presence of God and Jesus Christ our Lord.'

"It was in this spirit of humble resignation that he bowed his head to the divine infliction. The blow had fallen when he was just hailing the answer to many a prayer, and rejoicing in the virtues and attainments of his child; but the melancholy which it diffused was purely devotional, and only deepened his wonted piety. He cherished the recollection of his daughter as among the influences which were to draw him nearer God and heaven; but he never abandoned himself to grief, and his language was that of David, I shall go to her, but she shall not return to me. Such, however, to his feelings was the sacredness with which her memory was invested, that till the hour of his death, he was scarcely ever known to breathe her name in conversation, though there were sufficient indications that her image was seldom a stranger to his thoughts."

The phases of grief are various as the heart or the countenance. It is with some impetuous and turbulent, stormy as a cloud, but it pours down its shower and then its form changes and it melts away no one can tell where. The passion sometimes becomes moody and sinks into sullenness. Again, it is gentle and easy to be entreated. Sometimes it is social, and delights in the relief of utterance. With others, it holds no communion with speech, for it dwells in the depths of the silent heart. The man who ventures to measure the wo of his brother man, has need of more than human discernment, and far more than common charity. Grief is sometimes hid from view by a false pride, and often by a thoughtful delicacy which fears to trespass upon sympathy. Nay more, it may be found in fantastic combination with the gayety that is natural to an innocent and merry heart. But with all the variety of grief the spirit of resignation is one, and that seldom more faithfully expressed than in the broken sentences we have quoted.

We proceed to select some passages from the account given of Bishop Sandford's character, believing that it is good service to promote the study of such models of human nature:

"There are some characters which invite minute inspection, and which are appreciated in proportion to the accuracy with which they are studied. Such a character was that before us. It had every thing to gain from intimate acquaintance; for it was in the retirement of his own home, and by his own quiet hearth, that Bishop Sandford was best loved, because best known. In general society there was something constrained in his manner, which was the effect of reserve; but in his own home he was the playful associate of his youngest child. He thought himself wisely as well as happily employed, when he could promote innocent gayety, or convey instruction in the form of amusement; and many a winter evening has he beguiled in thus acquainting his children with the truths of history, or initiating them into the secrets of science. His constant aim was to encourage their confidence, and to induce them to regard him with intimacy as well as respect; and there was not, therefore, one of their pursuits in which he did not discover interest.

"In his intercourse with his sons there was nothing in the remotest degree dictatorial; for his instructions were communicated rather in the way of eliciting, than of delivering opinion; and he was glad, if at any time, he could prefer their judgment to his own. Indeed, his very anxiety that their principles should be sound, made him desirous that these should be as much as possible the inferences of their own minds. And if there was, at any time, a diversity of sentiment between them, it only afforded him occasion for the display of his unequalled humility and forbearance. In the society of his daughters he was always happy and always delightful; and there never was a more beautiful picture than that exhibited in his intercourse with them. His manner towards women was uniformly that of deference and courtesy; towards his daughters it united tenderness with respect. The closeness of affinity, which is sometimes considered a plea for indifference, was with him only an argument for more exact and delicate attention.

"He used frequently to say, that the Gospel was the only true code of honor, and that the Christian was the only true gentleman. His own principles were loftier than were ever learned in the school of chivalry; for they were founded not on conventional rule, but on the law of his God, and involved not a readiness to resent imputations, but a religious avoidance of what might provoke them. His politeness was also that of the good, as well as of the high-bred man; consisting in a quiet and unaffected deference to the feelings and opinions of others, and showing itself not in verbal compliment, but in actual attentions. It was the expression of benevolence, as well as of refinement, and was displayed with all those nameless amenities, which soothe and brighten life, and are intelligible to men of every degree.

"He was remarkable for cheerfulness in society, and his conversation was strewn over with anecdotes, in the use of which he was singularly happy. In his later years increasing deafness narrowed the circle of his associates without destroying his vivacity; for even to the last, during intervals of ease, he was full of chastened wit and social kindness. He had read much and extensively, so that there were few subjects upon which he was not qualified to speak, and his memory was so ready as well as tenacious that he could at any time avail himself of its stores.

"To his habits of order and arrangement he doubtless owed much of the facility with which he thus recalled information, as well as much of his correctness in writing and speaking. The exactest method was observable in every thing about him; he had been remarkable for it from his childhood, and he had found it to be an element of independence, as well as of power. He considered it indeed a religious duty, and if it be so, it must be confessed, that there was at least one religious duty to which he had a strong bias by nature. In his personal appointments he was as punctilious as in weightier concerns; judging rightly that, however intrinsically unimportant such things may be, they are not actually so, as society is constituted, and their neglect is oftener the proof of an ill regulated than a superior mind.......

......"Of all his graces humility was perhaps the most remarkable.... In his closet he bowed his head, and the confession of the publican—the *miserere* of David—he there appropriated peculiarly to himself. Of such feelings he spoke, however, seldom, and with reserve, for on them his taste, as well as piety, forbade him to expatiate. His humility was indeed the fruit of a meek and contrite spirit: it was felt by others, not emblazoned by himself. It was apparent in demeanor rather than profession. He thought little of his own attainments, even in reference to those of other men. In a day when novelties are as confidently, as rashly, propounded, and ignorance scruples not to hazard its wildest conjectures, the forbearance of such a man was most edifying and remarkable. Deeply versed in theology himself, and accurate in research, yet he was ever glad to hear the sentiments of others. Few were there from whom he did not desire to learn, and many, his inferiors in spiritual knowledge, received from him a willing and patient attention. How often has he been seen, in social intercourse, listening where he was expected to teach; asking information from those who would gladly have hung upon his lips, and affording an edifying instance of unaffected humility as well as eagerness for spiritual good.

"He applied to God in every need, and he acknowledged his bounty in every enjoyment. Many indeed were his blessings, and for these he was unceasingly thankful; yet the trials with which it pleased God to exercise his faith, were received as a necessary medicine, and he bowed in submission to his will. One beloved child, whom piety and sweetness had peculiarly endeared, passed from him at a time when parental tenderness was enhanced by the pleasure he felt in her society, and when her character had assumed the tone which was worthy of all his interest and regard. How fondly he loved her is remembered by those who can recall the happiness he enjoyed in her society, the attention he ever paid her, the long and silent grief with which he mourned her loss. He seldom breathed her name, and his sorrow was the more touching as it sought not the relief of expression. The conduct of pious persons visited with heavy affliction does not always harmonize with their principles; their composure is that of the Quietist, not of the Christian; they dwell continually on the past, and though they are not impatient, they are disqualified for the discharge of ordinary duties. But Bishop Sandford never indulged in sadness. He was strengthened, not enervated by affliction. He exemplified himself what he so often beautifully enforced; and though the impression of sorrow was fresh upon his heart, and the form of the departed lingered in his tenderest recollections, he neither yielded to depression nor suffered regret for the blessing he had lost, to weaken his sense of remaining mercies. He believed that they should meet again; he anticipated the union which is now accomplished; and was happy that one of those he loved best on earth was safe in the haven of her rest.

(*To be continued.*)

From the British Magazine.

SERVICE IN THE IRISH LANGUAGE.

Sir,—It was with great pleasure that I read in your number for last November an article respecting the Church in Wales. It filled me with delight to learn for the first time that such effectual measures are taken for the spiritual instruction of the poor in the principality.—But I cannot avoid saying, that it at the same time caused my heart to grieve for the far different condition of our benighted peasantry in Ireland. Why is it that we have had so very different a measure dealt to us here?

It might be useless (perhaps it would be wrong) for me to answer the question, even if I were sure that I could answer it aright. However, there can be no harm in my endeavoring to show that Ireland requires the very same measures which appear to be pursued in Wales, that she needs them much more than Wales does; nay, that unless a plan somewhat similar to that pursued in Wales be eventually adopted and pursued in Ireland, the Established Church here *cannot possibly* do its duty. If you will allow me room for my remarks in your Magazine I shall feel grateful.

I take it for granted that the proper view of the position and duties of the Church in Ireland is this:—The great majority of the people are Roman Catholics. Protestantism is the religion of the state; therefore Protestant clergymen are placed in the several parishes to have the public service in a Protestant form, and to teach the people their duty to God and man as Protestants learn it from the Bible. For this purpose every parish minister is expected to look after the spiritual interests of all his flock, of whatever creed, but especially to bring those who are in error back to the ways of truth;—and, if this be difficult, that he be for that reason deficient in nothing which would render it more easy. Now, taking it for granted that this is a fair view, what is to be said of those counties or parts of counties, in which by far the greatest portion of the inhabitants are nonconformists, degraded to a pitiable degree by their errors both in doctrine and practice, whilst this nonconforming portion, almost to a man, speak a different language from the clergyman placed over them? You will, perhaps, ask is this the case in Ireland? I reply, it is: and that to an extent, I feel assured, far, far exceeding the prevalence of the Welsh language in Wales; whilst at the same time the peculiar circumstances of this country render the fact one of vastly greater importance. It is not improbable that many on your side of the channel, like many men of wisdom and learning (but without sufficient personal knowledge on this matter) here, may think that this is an exaggerated view of things. But as facts are of some weight, especially when they come under our own immediate cognisance, I will mention facts, of which I can myself vouch for the truth. The parish in which I am placed is decidedly the most Protestant and most English-speaking (if I may be allowed the expression) parish for miles round. Its population is about 5000;—420 Protestants, and the remainder Roman Catholics. The total population of the surrounding parishes I do not recollect; but this I know to be fact, that the proportion of Protestant to Roman Catholic stands higher in this parish than in any of the adjacent, because in this there is (for an Irish country parish) a very large proportion of resident gentry. The Protestant population of the adjoining parishes is as follows: A 50, B 90, C 160, D 260, which on a low calculation would leave the gross population, A 500, B 900, C 1600, D 2,600, in all. 5600; to which, adding this parish, we get 10,600; that is, about 1000 Protestants and 9600 Roman Catholics. Now, in this parish Irish is spoken by the Roman Catholics, I may say, universally and habitually. In it they almost always converse. The same might be said of a very large number even of Protestants.—The latter, however, can all speak English, and there are but few of them that do not understand it as well as they do Irish. Not so the Roman Catholics; a great many do not speak a word of English. I cannot exactly determine the numbers, but they have many times come to speak with me upon various matters, when, if I could not have conversed in Irish, I should have been under the necessity of employing an interpreter. That this is a much more frequent circumstance in the adjoining parishes I am fully aware. It is true, the number of those who speak Irish exclusively may be on the whole *comparatively* small; but I would state fearlessly, that of the 5000 inhabitants in this parish, there are not more than 1000 (if there be so many) who could thoroughly understand a simple, plain sermon, if preached in the English language. As to their understanding the liturgy in the English language, I would say that was out of the question. Neither do I think it would be possible fully to explain to four-fifths of the inhabitants of this parish the differences between Protestantism and Popery, even in the most simple and familiar conversation, without resorting to the Irish language. As I have stated above, the case is stronger in the adjoining parishes.

Now, if all this be true, there are around this spot 8000 individuals who *could not* be instructed properly without the Irish language; and, sad to relate, in only one of these parishes is there a Protestant clergyman who knows any thing of Irish, and in *none* of them is there ever an Irish service. Nay, I do believe, that the same sad state of things exists in very nearly the same proportion throughout the whole of this large county. I may be overstating the case, though I do not think I am, but when the great aversion which exists in the minds of the Irish-speaking portion of the Roman Catholics to listen to *any religious instruction* in the English language is taken into account, I do not fear to say that the demand for clergymen speaking the Irish language exists fully to the degree thus made out. And yet what is the real state of things? What is the number of clergymen in this county who *could* have an Irish service for their unfortunate flocks? Just two, or at the most three. And these three, since they have become masters of the language have been, by a concurrence of circumstances, prevented from having any regular Irish service for their flocks. Indeed I believe there is not a regular Irish service held in any place throughout the whole of Ireland, although there are many counties in which the language is as much, if not more cherished than that from which I write.

You may perhaps think that the Irish language is so fast dying away that the case will very soon be altered, and therefore that these remarks are of little importance; but this is by no means the fact. The English is indeed increasing to a great extent; but I fear not contradiction when I say, that the number of those who understand the English language so very imperfectly that they speak Irish *whenever they can*, is greater than it was a hundred years ago, and that the number of these who cannot possibly be instructed in the differences between Protestantism and Popery without the Irish language is *fast increasing*

I have, I fear, extended this letter to too great a length, but I have said but little of that which I wished to say; should you think it worth printing, I may perhaps, at a future period, furnish you with other facts referring you to the same subject. I may add one fact more before I conclude; namely, that the Romish priests, although their *service* is in *Latin*, cannot do without the Irish language in the Irish-speaking counties. Are the flocks more theirs than ours?

COMMUNICATIONS.

For the Churchman.

ANNIVERSARY OF THE SUNDAY SCHOOL OF ST. MATTHEW'S CHURCH.

The Sunday school connected with St. Matthew's Church, Jersey City, under the pastoral care of the Rev. Dr. Barry, held its first anniversary on Tuesday, June 12. The children assembled at 3 P. M., and were joined by a large and well-disciplined school from St. Paul's Church, Hoboken, escorted by the pastor, the Rev. Mr. Ward, and the teachers. Prayers were read by the Rev. Mr. W.; after which a hymn was given out by the Rev. Dr. Barry and sung by the children.

An appropriate and interesting address was delivered by the superintendent, in which it was stated that during the past year the school had increased from *thirty* scholars and *five* teachers, to *one hundred and fifty-five* scholars and *seventeen* teachers. By the liberality of several charitable individuals, a new and commodious school-house had been erected, and accessions had been made to the library. Punctuality and engagedness had characterized the attendance of the children, and their interest in the cause of missions had been manifested by the contribution of *seventeen dollars*. That the blessing of God had rested upon their labors, he had no reason to doubt, and the success of the past should encourage more zealous efforts for the future. An affectionate and earnest appeal was made to those not engaged in this important cause to come up to the work, enforced by several striking anecdotes; and in conclusion, the children were incited to gratitude and a due appreciation of the privileges of Sunday school instruction.

The address was followed by a sermon from the Rev. Mr. Cook of St. George's Church, New York, from the text: "Those that seek me early shall find me." This, the children were required to repeat in familiar questions and answers, as also other parts of the discourse, which was most happy in illustration, and calculated to make a deep impression on the hearts of his young hearers. This colloquial style of addressing children from the pulpit cannot be too highly commended. Their attention is fixed, their minds are interested, they feel as if they too are prosecuting the subject, and become, as it were, identified with the speaker.

At the conclusion of the exercises, the children walked in procession to the Thatched Cottage Garden, where a hymn was sung by the infant scholars. The effect produced by these young voices in the open air was touching and impressive. After the distribution of refreshments and books, the Hoboken school was escorted to the boat by the scholars of St. Matthew's, where they separated, we trust, with hearts refreshed, and hands strengthened by the profitable exercises of the day. M. S.

For the Churchman.

MARYLAND AND THE EPISCOPAL RECORDER.

Mr. Editor,—The last Recorder contains a piece on the state of things in Maryland, which, I must confess, requires more forbearance than I possess to let it pass unnoticed. In their editorial the editors say, that the distinguished clergyman of their choice (Dr. Johns) 'is the choice of a very large majority of the settled parochial clergy.' Now, Mr. Editor, this is not true. According to the journal of our last Convention, which lies before me, it appears that forty-eight clergymen were present and the two candidates. During the balloting, Dr. Johns had at one time twenty-seven votes and at another time Dr. Wyatt had twenty-five. Here then, the accounts are nearly balanced. Five ministers having a right to a seat were absent. Of these, three are known to be friendly to Dr. W., and two to prefer Dr. J. Thus had all been present, the votes would have stood at the time alluded to, above twenty-nine for Dr. J. and twenty-eight for Dr. W. A great majority this, to be proclaimed abroad by the editors of the Recorder as 'very large!' And besides, some of the clergy, known to the present writer to have voted for Dr. J., cannot, strictly speaking, be called 'settled parochial clergymen'—they being engaged in secular business some miles distant from the place where they only occasionally officiate, and having had no cure a few weeks previous to Convention.

The next statement in the Recorder to which I object is, 'that he (Dr. J.) is the absolute choice of a very large majority of the members of the Church in that state (Maryland) has been well known to us for several years.' And how have these editors come to the possession of this well-known information? Have they been on horseback, going from house to house collecting the sentiments of the members of the Church of Maryland? If not, then I presume the fairest way to collect the sentiments of the members of the Church of this Diocese, will be through their delegates in Convention. The journals in my possession go no farther back than 1829. At the Convention of that year, I find Dr. W. in the chair, and on motion it was resolved to keep him there. At the same time on a joint ballot for delegates to the General Convention, Dr. W. got 55, and Dr. J. 49 votes. In 1830, for standing committee, Dr. W. received 94, and Dr. J. 65 votes. In 1831, Dr. W. was elected, and Dr. J. dropped. In 1832, Dr. W. was elected to the General Convention, and Dr. J. dropped. In 1833, 34, 35, 36, and 37, both were elected to the standing committee, but the number of votes they each received is not stated. In 1838, both are elected to the standing committee, and to the General Convention; and from my best recollection, Dr. W. got the larger number of the two, though the journal does not mention it. After this view of the matter, what becomes of the truth of the well-known knowledge of the editors of the Recorder? Where is the fairness in proclaiming that he (Dr. J.) 'is the choice of a very large majority of the members of the Church of Maryland?'

It is true, Mr. Editor, that their choice is 'placed in the situation of the permanent President of the Convention;' but let it be understood that he was first placed there by the very large majority of one vote, and that when the Convention was not full. But is this a reason why I, or any other person should vote for Dr. J. as bishop? Upon the same principle may it not be asked, why one of the editors of the Recorder did not, on a former occasion, vote for Dr. W., as he filled the presidential chair, during the whole of the former vacancy in the bishopric of Maryland.

They say that 'he (Dr. J.) is a son of the soil of that (this) state. This is not true. He is a native of Delaware, born at Newcastle, and theologically educated at Princeton, New Jersey.

Again they say he 'is the inheritor and possessor of a large landed property in the state.' This may be; but what of it? If the possession of large landed property be, in their estimation, a desirable requisite for the mitre, then these noble editors have but to take refuge in Rome, and they will find in St. Peter's patrimony a "landed property" large enough to give them a bishop after their heart's desire.

And, Mr. Editor, is not Dr. W. as 'thoroughly acquainted' with the state's institutions, and 'identified with its interests,' as Dr. J.? More than twenty-four years the rector of St. Paul's, Baltimore; many years a professor in the University of Maryland; several times sent as delegate to the General Convention; the clerical visiter of the jail and penitentiary and at the head of several societies in the state. But I will pursue the subject no farther, as I am sure that you are not willing that the columns of the Churchman should be brought down to a level with those of the Recorder.

Only, I will say to them, that the true Churchmen of Maryland will, at the special convention to be held on the 2d of August next, let it be 'well known' to the world at large, that they are not the subjects of dictation.

A Voice From Maryland.

For the Churchman.

A REMINISCENCE.

Mr. Editor,—Unworthy as I am of the name, I am neither a Christian nor a Churchman of yesterday. It is nearly half a century since, through the piety of my parents—it was a piety of a high order, and I have no doubt their reward is great on high for its sincerity and fidelity even unto that death which has transferred their spirits to the place of departed saints—I was made a member of the Christian Church by their devoting me to Christ in baptism. The same parental piety laid in my heart, by God's blessing, the foundations of a faith, hope, and charity, of the possession of which I have now, by the same blessing, an humble consciousness. But enough of this selfishness. I meant it only as an introduction to the fact of my having long, yea, even from my boyhood, been an interested observer of what was going on in the Church.

I remember, therefore, Mr. Editor, that, some thirty or forty years ago, there was, among the good Christians in this city of New York what was called *peace*. Episcopalians knew little of their distinctive principles, and were very quiet under what little they knew. Other denominations were very gracious, and little but peace was known all around. There came into the city a young Episcopal clergyman. He thought that the peace was a delusive one, that it was the result of indifference, and that if the truth as it is in Jesus was to take a strong and efficient hold on the minds of people, *that peace must be disturbed*—men must be roused from their indifference—the truth, however unpopular, must be spoken, and advocated, and defended. He published a Companion for the Altar, a Companion for the Festivals and Fasts of the Church, and in the course of twenty or thirty years, the time in which he lived, a large number of other works. A tremendous hue-and cry was raised. There were Episcopalians who thought and said that he was ruining the Church by offending the brethren of *other denominations*. He was denounced as promulging strange and startling truths. I do not know that there was a talk about a meeting of the clergy on the subject; but I have been told that there was a serious proposition to stop his mouth by some action on the part of the vestry of the parish to which he belonged. He was not the editor of a paper, and therefore the gag law of stopping subscriptions could not be carried into effect against him. But there were those—and they were many, and professed Churchmen too—who made no little effort to "raise all cries about the town" against him. But they little knew their man. He was a man of God. He knew that he had God's cause in hand, and he cared not—save in Christian commiseration for them—for ten thousand men that set themselves in array against him. He went on true to his purpose, which was the faith as it is in Christ. Long, long, he had to struggle against a host. The Episcopal Recorder, now so called, under some name or other, the same paper from which Bishop White felt himself compelled, on principle, to withdraw his subscription, and which boasts of having always been the same, was his bitter opponent. His connexion with the General Theological Seminary was an event not forgotten by that paper, but used as a reason for ☞ *pious, evangelical!!* warnings against the danger of that seminary because of his being a professor therein. He cared not for all this. He continued faithful unto death, teaching every man, and warning every man, as far as his voice could reach, or his writings be read, on the subject of the great truths which concern the Church of the living God in its unity, its purity, and its efficiency, as the divinely constituted agent for spreading the Gospel through the world, and bringing it home to the hearts of men for their sanctification in order to their salvation.

That man was John Henry Hobart.

Philo-Hobart.

THE CHURCHMAN.

SATURDAY, JULY 14, 1838.

EDUCATION AND MISSIONARY SOCIETY.

New York, July 10, 1838.

To the Clergy and Churches of the Diocese of New York.

Brethren,—At a meeting of the Missionary Board of the Education and Missionary Society of our Diocese, held last evening, I was requested to call your attention to the following facts.

The Treasurer has received into the Disposable Missionary Fund, since the first of April, from all the contributions and collections of which he has had returns, only $303 17. The receipts from the same source, during the corresponding period of the last year, having been about $1700 00!

During this period he has paid $2733 12.

He is now in advance $480 00.

There is due for salaries payable on the first of this month, nearly $1500 00.

These facts, brethren, speak for themselves. Let me indulge the hope that they will not be allowed to speak in vain. You see in what a perilous situation they place our diocesan missions—a department of ministerial labor sustaining a most important connection with the great interests of the Gospel and the Church.

Is there a congregation in the Diocese which has not contributed since our last Convention? Let it delay no longer.

Are there not multitudes of benevolent individuals among us willing and able to make an extra effort in the cause of God? Let them seriously ask themselves, in what direction that effort should first and most liberally be made.

God has given you the power, beloved brethren, not only to meet promptly and amply the present pressing emergency, but also to place our diocesan missionary operations on a footing of permanent efficiency, and constantly-increasing extent. May He give you the will to do herein your duty. Your affectionate diocesan, Benjamin T. Onderdonk,

Bishop of the Diocese of New York.

P. S. Collections and contributions for the above-mentioned fund should be designated expressly as for the Disposable *Diocesan* Missionary Fund, and sent to Benjamin M. Brown, Esq., Treasurer. The term *Domestic* Missions is liable to be misunderstood, as that is the proper designation of the domestic branch of the operations of the Board of Missions of the Church in the United States.

⁂ The Utica Gospel Messenger is requested to copy the above.

LETTERS FROM EUROPE.—NO. VI.

London, May, 1838.

The journey from Rome to Florence occupied five delightful days. Our route lay along the shore of the Lake Thrasymenus, and traversed the spot where Hannibal gained his decisive victory over the Romans, killing their rash general, the Consul Flaminius, with most of his army. Of course we succeeded in identifying every local point and circumstance recorded in the history. I was forcibly struck with the improved aspect of things on passing into Tuscany from the Roman territories, Industry seemed to have revived; the land was vastly better cultivated; and the peasantry themselves appeared enough more busy, cheerful, and stirring, to be a different race of men. Every thing, in short, in point of prosperity and plenty, afforded a strong contrast with the state of the country and population we had left behind. Whether this improvement be attributable to a difference in the quality of the soil, the character of the people, or the nature of the government, or to all these causes combined, I will not pretend to decide. But the fact I believe every traveller in these parts will admit. Of Florence, justly denominated, *par excellence*, the Fair, as also of Pisa and Genoa, I cannot, as I need not, speak particularly, as we stopped in those places only just long enough to glance at the principal objects of interest which they contain. We failed not, however, to visit the rich galleries of Florence, and to render our devoirs to the famous Venus de Medici and the more charming Venus of Titian; and looked also into some of its churches and palaces. The Cathedral is a vast structure of the middle ages, in what is called the Tuscan Gothic style, and covered over its whole exterior with white and dark green marble.—Its immense dome is worthy of notice, as having been the first lofty one erected in Europe, and by many is thought to be equal to St. Peter's at Rome.—The greatest dimensions of the edifice are, in length 435 feet, 370 in width, and in height to the top of the cross 384. Among much beautiful sculpture which it contains, comprehending a statue of our Saviour, good taste as well as true religious feeling is shocked by another which I saw of God the Father. The Campanile or bell-tower of the Cathedral is a separate quadrangular edifice, exhibiting a curious melange of Grecian, Saracenic, and Gothic architecture. Its whole height of 290 feet is made up of polished marbles of every color, put together in varied and ingenious forms, and interspersed with fine sculpture, statues, &c., rendering the structure the most beautiful of its kind in Italy. To our consul here, Mr. Ondrosi, as well as to Mr. Campbell in Genoa, we are much indebted for the most constant and kind attentions; and I rejoice in this opportunity of adding my portion to the deserved tribute of grateful acknowledgment rendered those gentlemen by all our countrymen who journey in this direction. Mr. O. showed me with a melancholy gratification, in which I largely participated, several letters which he had received from the lamented Hobart when in Italy. The hand and the style were familiar, and the contents, which of course were not private, manifested the kindly and ardent feeling which marked that eminent and excellent bishop. In one of them he expresses great anxiety for the health of a highly-esteemed fellow-traveller, an English gentleman; and both are now "gathered to their fathers," and there is reason to believe have met again in peace in the paradise of God.

The Cathedral of Pisa, with its celebrated sculptured bronze doors, and the Campanile or leaning tower, (the latter particularly,) have been made familiar things even to those who have never visited them, by a flood of prints, descriptions, and other representations. They give, I found, a very correct idea of the reality. The inclination of the tower, however, surpassed even my previous anticipations. The building consists of eight stories of round-arched open galleries with central mason-work. These galleries are adorned with no less than 207 columns of granite and marble, and rise to the height of 190 feet. I was struck on observation with a fact, of which I at least was not before aware, that the six lower stories only seem to swerve from the perpendicular; the seventh not sensibly, if at all; and the eighth, on the contrary, appears rather to lean slightly in the opposite direction, as if these two had been built subsequently, with a view to counterpoise the tendency of those beneath. Still, the inclination of these being no less than 14 feet, you are astonished on first view at what you think the critical position of the building, and almost expect to see it come tumbling down. As, however, it had already stood several centuries, I thought the weight of my person (never remarkable) could make little difference, and ventured to ascend by easy steps, several hundred in number, to the summit; where I was amply rewarded by a magnificent view of the city, the fine surrounding country, the distant Apennines, and the broad Mediterranean. The Campo Santo is a deeply-interesting spot. It is the ancient burial-place of distinguished individuals, and is still occasionally used. Its form is a rectangle, 383 feet long and 127 broad. The whole is surrounded by 62 Gothic arcades of exquisite beauty and lightness, made of white marble. The walls are ornamented with large fresco paintings, and the arcades filled with elegant and curious vases, sarcophagi, tombs, chapels, &c., in honor of the illustrious dead. The soil was brought from Jerusalem, in the year 1200, by the Archbishop Lanfranchi, after one of the famous crusades, and being deposited here, led to the construction of the building eighteen years afterward. Six hundred Pisan families of distinction, besides individuals of other nations, many of whose names are recorded in history, lie buried in this sacred soil. No part of our actual journeying has been more pleasing than the ride from Pisa to Genoa. The weather was delightful, and the road lay for the most part along the shore of the Mediterranean, in the valley at the feet, or upon the declivity of the northern Apennines. Occasionally quitting the lovely plain, we would slowly wind by a serpentine and terraced track up the luxuriant hill or mountain-side, till passing the region of fertile vegetation we reached the sterile summit; and from that lofty resting-place compassed with delighted eye the fairest features of an extended Italian landscape. No most unaccommodating and unsentimental railway, steamboat, or even mail-coach-speed cruelly abbreviated our enjoyment of the enchanting beauties of the way; for we journeyed, you must remember, with a native vetturino, whose happy equanimity and still less that of his venerable cattle, is never known, under whatever excitement, to be transported into an excess of the perennial four miles per hour. To accomplish a hill extraneous assistance is often required, and then, while the patient *ox*, with sometimes another of his kind, and sometimes a *donkey* or a *mule*, is ingeniously tied by a rope to the tongue, the traveller is at liberty to walk up the steep and rejoice in the view, careful only not to walk his conveyance out of sight. So journeyed we, tranquilly and happily, faithfully fulfilling our five-and-thirty miles a day over a princely road and thro' a perpetual garden, till at the end of our fifth day's pilgrimage we entered the gates of Genoa the Superb. From this city my companions (who had preceded me) had moved on to Marseilles. Finding that in the same time and at the same expense, I could reach Paris by the way of Geneva, I determined to see a corner at least of Switzerland.

Our road to Turin led across the plain and through the poor hamlet of Marengo, rendered famous by the victory of Bonaparte over the Austrians. Interesting and perhaps true localities were pointed out to me: among others, the place where stood a monument to the French general Desaix, who fell in the battle, till it was removed, not many years since, with the knowledge, I was told, of the powers that now be. The plain is well suited to the conflict of armies, spreading out for miles, perfectly level, and presenting scarcely a tree or a fence to obstruct the movements of any kind of troops. I wish that it did exhibit more abundant marks of the arts and blessings of peace. The ascent of Mount Cenis commenced a few hours after leaving Turin (the capital of the Sardinian states, and a large, well-built, and handsome town.) It was dark, however, before we reached its base. This noted passage of the Alps, one of the stupendous works of Napoleon, is usually open when the others are closed, or, at least, are dangerous for carriages. We came shortly upon the first snow I had seen, save on distant mountains, since our departure from home, and before eleven were compelled to stop at one of the twenty-six houses of refuge established by Napoleon on this passage for the convenience and safety of the traveller. Here, while our carriage was exchanged for a traineau, the inmates quickly created a cheerful blaze to warm our half-frozen feet, and provided a homely but plentiful repast, scarcely less necessary to our comfort. From this point we slowly toiled up the winding way, accompanied by several *cantonniers*, with their huge mountain dogs, while the bright beams of a cloudless moon in its full fell coldly on our path, and were reflected brilliantly from the snow-clad peaks which towered far above us on every side. Then there was the music of the dashing and falling of countless streams; the shooting and bursting of the mountain meteor; the occasional halt at the welcome refuge, and the drifted snow through which we struggled piled to the height of fifteen and twenty feet on either side; all these and other things combining to impart an interest to this portion of the journey I had never known before. At length at four in the morning we stood on the summit-plain of Cenis, nearly 6000 feet above the vulgar world, with which, however, we were not sorry to renew our acquaintance as soon as we conveniently could. The green valley of Geneva contrasted pleasantly with the snowy regions we had just left, and the day which I spent in that town wandering through its charming environs, and on the banks of its beautiful lake, will ever be a sunny one in my memory. A blessing on this early home of Calvinism! May it be (I ask the best) the gift of true and pure Episcopacy! After living for three days and three nights in the coupee of a diligence, I was safely set down in the gay metropolis of France. Here I rejoined my friends who had arrived the day before, and after so long and total a privation it was really pleasant to hear the English language again. Do not fear that I am going to inflict on you or your readers any set account of the Parisian lions. What we saw is in one way or other almost as familiar to you as to us, especially as we dispatched it all in less than a fortnight. But if you will take a sample or two of our own doings and observations, they are heartily at your service.

One of our first movements was towards the Episcopate. Bishop Luscombe (consecrated, you know, for the English and Scottish Episcopal Churches in France) resides in a pleasant situation near the Champs Elysees; and our letters opened to us at once his heart and his hospitable home. The bishop, though past middle life, retains all the activity of youth; and, notwithstanding he has a curate, preaches invariably once on Sunday, while his pen is constantly employed in the production or translation of writings designed to benefit the thoughtless and infidel population at large. Among others, he showed us Leslie's invaluable Short and Easy Method, which he had rendered into French, not without encouraging grounds of hope of its extensive and permanent usefulness. The church in which the bishop officiates is a beautiful monument of his liberal zeal. It is a Gothic edifice of stone, large enough to accommodate *eight hundred* individuals. The cost of the ground and building, amounting to seven thousand pounds, was defrayed by the bishop wholly out of his own pocket. To me the remembrance of this church will ever be most pleasant; for here, after the silence of seven months, which my disease had imposed, I was permitted once more to preach the glorious Gospel of Christ. On the same day my friend S., after a still longer intermission, officiated in the chapel of Colonel Thorn, (with whom our letters had made us acquainted) to a full congregation of Americans. I will leave you to imagine our enjoyment of that Sabbath, and particularly of the encouraging result in my own case at least, of the experiment upon our powers of voice. Following our usual rule, we availed ourselves of every opportunity of seeing not only public places, but public men. Through the kind offices of Mr. Warden, our former consul, we were admitted to a session of the Royal Institute, and on another day to the anniversary meeting of the five Academies of France, and were gratified by the sight of the most distinguished French savans, though we cannot boast of being much edified by their learned converse. We visited also the Chamber of Peers and of Deputies, and concluded that we had never seen such a disorderly and even riotous assembly of legislators as the latter. The debate was upon a petition of almost interminable length, (long enough indeed to defeat any object which it proposed,) against the practice of duelling. Before the individual who presented it could finish the reading, such a din was created of scraping of feet, and thumping of canes, and cries of honorable members, together with the incessant ringing of the speaker's bell to *order* and *silence*, that not another word could be heard, and the unfortunate reader was fairly driven from the tribune.—Two or three orators after him shared the same merciless fate.

In our observations upon the living we were not forgetful of the dead. In the church and vaults of St. Denis we read a lesson of the nothingness of earth's proudest and loftiest, in the tombs of the three royal dynasties of France; and we wandered in the cemetery of Pere La Chaise, among the homes of departed thousands of the known and unknown, the good and the great; but nowhere did our hearts respond more feelingly to the voice of the grave than at the tomb of La Fayette. We found it, and with difficulty, in a distant and obscure part of the city in a private cemetery just under the walls. He and his wife lie side by side, and the same plain broad piece of dark marble covers the dust of both. We read the inscription; it is very simple, recording only his name, title, and time of birth, marriage, and death.—But this is enough: his deeds and his memory live elsewhere, and will live when that record shall be obliterated.

To our minister in Paris, and the other gentlemen of the legation, to whom our letters kindly commended us, we are indebted for numerous polite attentions. The former, when made acquainted with our republican desire of seeing royalty in its seat, immediately acceded to our wishes, and through his good offices S. and myself were presented at court on St. Philip's day. It was an unusually favorable occasion, as the representatives of the different European courts with their suites were to wait upon the king with a congratulatory address. The *coup-d' œil*, when the whole company were assembled in the royal presence, was to our unpractised sight strikingly brilliant and imposing. Royalty indeed, in the persons of the king and of his two sons, the Dukes of Orleans and Nemours, was simply enough arrayed, *a la militaire;* the queen alone called in with freeness the aid of the diamond. But the variety, richness, and splendor of the costumes of the diplomatic corps totally confounded our humble and economical ideas; many of them being radiant with gold and precious stones. After all, however, we liked our own court-dress, the gown and bands, most of all; and next to this the becoming costume of the worthy representative of our country. With every member of the royal family, as in our turn we were presented individually to each, we exchanged a few words in our own tongue, with which it appears they are all more or less conversant. The king indeed, as well as the Duke of Orleans, used it fluently and correctly. On the following night we were again in the palace at the reception, with a crowd of natives and foreigners, of both sexes, and admired the splendor of the rooms as seen by the light of the costly chandeliers and candelabras. I cannot say that we were impressed with a very high idea of French beauty; for among the hundreds of women we saw it was rare to meet a prepossessing face. On this occasion also we were presented to his majesty, and, though not in our robes, were immediately recognised by him as having been seen in them the day before. These happy hits of memory are very agreeable, and we were not a little pleased with Louis Philippe. On the whole, I doubt not, he is a better monarch than the French deserve. Having now had "glory enough" for Paris, we made preparations for departure; and in the first week of May S. and myself left its splendors and its filth, (for just that contrast more than one sense every where discovers,) and embarked in a steamer for Havre.—The scenery on the passage is much of it beautiful, though often uninteresting. Several picturesque ruins, suggesting historical recollections, are seen on the way; among which I remember a chateau famous for the loves of Henry II. and Agnes Sorel. But Rouen, where we stopped for the night, offers the principal attractions to the curious. Its Cathedral, the work of the tenth and eleventh centuries, is said to be the finest and purest specimen of the Gothic order to be found in France. It is peculiarly rich in stained glass, most of its windows being covered with beautiful paintings of this kind. Among its treasures too are the tombs of the early dukes of Normandy.—I saw those of Rollo, the first duke; of the father of William the Conqueror, and also of the Earl of Bedford, who caused Joan of Arc to be burned in the square of the town. This square I visited. It has been allowed to remain much as it was when that heroine or crazy girl was most barbarously consigned to the flames in the centre of it. On this spot a statue has long been erected to her, and the whole square bears her name. In a neighboring court, a large mansion curiously covered with bas-reliefs and other sculpture, was shown to me as that of the governors of Rouen before and after the English had possession of the town. In a balcony jutting out from a corner of this building, the confident tradition is, the judges who condemned the Maid of Orleans stationed themselves to witness her execution. W.

SCOTTISH EPISCOPAL CHURCH.

Mr. Editor,—I have just received from the truly venerable Dr. Walker, the Primate of the Church in Scotland, a letter, in which he expresses his kindest regards for the best interests of the Church in these states, and prayers for its increase, progress, and prosperity. He also forwarded the sermon preached by the Rev. E. B. Ramsay, at the consecration of the Rev. M. Russell, LL. D., as Bishop of Glasgow, and the Rev. D. Moir, M. A., as Bishop Assistant of Brechin, on the 8th of October last. Knowing the general feeling of thankfulness that pervades our whole Church for the prosperity that attends our sister, indeed may I not say our mother Church, I send you the following extracts from this valuable sermon. The whole is replete with sound, evangelical, and truly catholic views both of doctrine and discipline. Where such preaching prevails the cause of "Christ and his Church" must prevail over heresy and schism. The text is, "The Church of the living God, the pillar and groupp of the truth."

We have never seen the situation of the Protestant Episcopal Church, as she stands distinct from Romanism on the one hand, and Puritanism and Presbyterianism on the other, more distinctly and ably stated.

"Associating Scripture in this manner with the opinions of the Church, when under such circumstances, that apostolical practice must have been well known, and carefully received, the defender of our Church, faith, and discipline, connects his position with apostolical times, and can place his foot on ground from which he has never yet been moved. On this position he rests, namely, that during the time of the apostles themselves, and that in the period *immediately* subsequent, the discipline of the Church was administered under three distinct clerical orders, that in those times the concurrent voice and concurrent practice of the whole Christian Church expressed the sentiments of the apostles themselves; that for fifteen hundred years, this order of church discipline was never called in question, (with the exception of one or two unimportant cases, and these evidently for factious purposes;) that, *therefore*, Episcopacy was the fellowship of the apostolical primitive Church. From this position I say he cannot be beaten off; he may be told that the possession of it is of minor importance; that notwithstanding this appeal to primitive usage, forms of church government are of no moment; that they may be adopted according to the fancy, the caprice or notions of expediency which each or any may prefer; but on the point of primitive or apostolical testimony his argument is untouched; and how far that testimony may go, or what weight it may have with the inquiring Christian, I leave it with yourselves to determine.

"We may now perceive, from these cursory remarks, in what way we stand distinguished from the two great divisions of the Christian world; that is to say, how we are to meet the Romanist on one side, and the Anti-Episcopalian on the other. With the Romish Church the grounds of our disagreement are sufficiently obvious, and the principles on which we contend are clearly established. We maintain the absolute necessity of the Reformation; that from the manifold corruptions of the Church in the 16th century, it was an imperative duty upon men to examine into the cause of the great evils which had grown up, that they might return to the simplicity of gospel truth, and adopt the Bible as the only rule of faith, and as containing all things necessary for salvation. The supremacy of the Scriptures in all matters of doctrine required to be asserted and upheld; the Church to be purified from numerous practices and opinions which *they* distinctly and decidedly condemned.

"This is a principle of difference sufficiently explicit and intelligible; nor do we shrink from the argument with Romanists on the ground of church authority, ecclesiastical antiquity, and primitive testimony. We admit fully the reverence due to these; and we admit that they are essential elements towards the attainment of truth, nor do we fear the results which are deducible from them. Whoever gives up the respect for antiquity, and abjures any deference for the opinions of the early Church, resigns most important ground to the Romanist, giving him, for the time, the semblance of a triumph; for these can neither be safely nor consistently abandoned in the controversy. The Romish Churchman can only be refuted by the Catholic Churchman; and, therefore, the divines of our Church meet the Romanists on this ground, and contend against them on their own principles; and they have proved, as clearly as any moral and historical argument can prove, that the Romish Church has erred, not because she has taken Catholic antiquity for a guide, but because she has *not* taken it; that she is wrong, not in her adherence to ancient and uniform tradition, but in her *departure* from it; that the Romish Church has been led into such errors as the papal supremacy, the worship of images, transubstantiation, and many others, from substituting the inventions and devices of the seventh and eighth centuries for the catholic opinions of the second and third. *We* value the unity of the Church as much as they can, but we cannot maintain unity and fellowship at the expense of doctrine; and we assert that our reformers were in every thing borne out by the principles of ecclesiastical polity which they professed; and that their motto, "Hear the Church," was in fact the only real ground on which it was possible that sound and consistent opinions could be established; therefore, they were fully justified in seeking again for the old paths in returning to the uncorrupted doctrine of a scripture rule of faith, and to the purer ritual of primitive times.

"Our position as regards the Anti-Episcopal portion of the Christian world is no less clearly defined, and our differences with them are equally intelligible. We hold in like estimation with themselves the great principle, that the Bible is the ultimate test and the paramount authority in all matters of faith; and we prize as the very foundation and essence of Christian truth these articles, which, as justification by faith, and the repudiating human merit as an efficient cause in the work of salvation had been perverted and obscured. But in the interpretation of Scripture, that is, of passages which are ambiguous, which are obscure, or which do not give more than some passing reference to a religious practice or doctrine, we look for guidance from every quarter where sound interpretation is likely to be found; we look to that portion of the Church where it is most probable the light would still be reflected with greatest strength,—from the torch of inspiration itself. The harmony of such passages in Scripture with what was universally received in the primitive Church surely gives us a satisfactory elucidation of them. In returning to what was the *doctrine* of the apostles, our own reformers were solicitous to retain what was the *fellowship* of the apostles, and those forms of conducting the service of the Church, which were most early approved and adopted. Such a method of dealing with scripture doctrine, and such a method of establishing church polity, are surely both rational and consistent.

"The principle is thus defined in the words of Dr. Waterland: 'If,' (says that clear and perspicuous writer) 'if what appears *probably* to be taught in Scripture appears certainly to have been taught in the primitive and Catholic Church, such probability so strengthened, carries with it the force of demonstration.' Now, this principle is so sound, so natural, and so obvious as a rule of interpretation, that we find on some important points in Christian faith and practice, where Scripture is not explicit, that it is *necessarily* adopted by those who are least disposed to agree with us; for instance, it is only by taking into account the certainty of primitive church testimony, that the *form* of administering baptism, and the administering of it to *infants*, can be established; that the change of the seventh day of the week to the first for the Christian Sabbath can be justified, and that the canon of Scripture, or the catalogue of sacred books in the Old and New Testament, can be ascertained and decided. These are points which in the letter of Scripture itself do not pass *probability*. The concurrent voice of the Church has made them *certainties*, and in this case, it is a testimony to the truth, listened to by many who refuse to hear its voice in other matters of church polity. Now, it is precisely on the *same* testimony, and by following out the *same* principles of scripture interpretation, that the Church to which we belong has determined to retain the succession of a Christian ministry in three separate orders, the use of a liturgy in public worship, the rite of confirmation as a sacred ordinance, and the more exalted view of the doctrine of the sacraments."

"An examination of our opinions would show that, so far from maintaining or approximating to errors of the Romish Church, we take the highest and most effectual ground for *refuting* them; and that, so far from undervaluing the doctrines of the Reformation, they constitute the very spirit which animates the public formularies of our Church; they direct the steps through life, and in death compose the minds, and elevate the hopes, of all her devoted children. We need only appeal to the *results* of this system as exhibited in the lives and writings of members of the Church of England, in proof of its efficiency to do good. In the labors of what community will be found such a body of sound scriptural learning, such elucidation of pure scriptural doctrine, such clear development of Christian morality? 'To the divines of the English Establishment,' (we borrow the testimony of a great and good man, *not* an Episcopalian—Dr. Chalmers on the Use and Abuse of Lit. and Eccl. Endowments,)—'to the divines of the English Establishment, after all, the theological literature of our land is chiefly beholden. To them we are in the main indebted for a species of literature, which in no country of Europe is carried to such a height as among ourselves. We allude to the part which they have sustained in the deistical controversy, and to the masterly treatises wherein they have so thoroughly scrutinized and set forth the Christian argument. But it is not in the war of infidelity alone they have signalized themselves. A bare recital of the names associated with Oxford and Cambridge would further convince us, that from these mighty strongholds have issued our most redoubted champions of orthodoxy; and that the Church of which they are the feeders and fountain-heads has of all others stood the foremost, and wielded the mightiest polemic arm in the battles of the faith.'"

I am sure, Mr. Editor, every Churchman in this country will unite with the author of this excellent discourse in the eloquent supplication with which it is concluded.

"May He who is the head of all the faithful in the worlds visible and invisible, send down his richest blessings upon our people and their ministers, upon the pastors and the flock! May He guard, and guide, and console his Church; whilst preserved from error, from heresy and schism, may it be to a devoted, an humble, and a happy people, the gate of glory, and the haven of eternal rest; may it be truly to all and each of them 'the Church of the living God, the pillar and ground of the truth!'" J.

The mercies of the Lord, *a Sermon preached in the Protestant Episcopal Church, at Nantucket, Mass., on Sunday, June* 10, 1838, *on occasion of the late conflagration in that town.* **By the Rev. Moses Marcus, B. D., missionary at that station. New York; printed at the Protestant Episcopal Press, by Sherman & Trevett.**

We take pleasure in giving the following extract from this excellent and appropriate discourse.

"After so merciful a deliverance, then I trust, it will not be considered unprofitable, or inconsistent with our present circumstances, if we venture to inquire why the Lord has dealt so graciously with us; and endeavor to profit withal under his just correction; and to this end, let me ask you faithfully, as my sacred office demands I should, have we been preserved because we have sought the Lord alway, and set him continually before us? I fear not. To the midnight cry of fire, which is at all times so peculiarly thrilling and appalling, your ears, happily, have not been greatly accustomed; in this respect indeed you have been astonishingly favored; but have you always felt thankful to your God, when you have awoke in the morning, your repose unbroken, your rest undisturbed? How few of us are really sensible of the mercies we daily experience; 'they are new every morning, great is God's faithfulness,' but yet who doth say, 'the Lord is my portion, therefore will I hope in him?' Guarded and protected by that invisible eye that neither slumbereth nor sleepeth, we arise in the morning in peace and safety, yet how seldom, perhaps, does our security inspire feelings of gratitude! How much more frequently is the apprehension of all danger thereby removed, so that we lie down upon our beds, without ever offering up a prayer of supplication for our preservation through the night, and arise in the morning without presenting on our knees at the throne of grace ere we leave our chamber, a prayer of thanksgiving, imploring God's blessing to rest upon us throughout the day! It is for these things—neglects of paramount duty and of the highest importance—that God permits his righteous judgments to appear; and it is for wise purposes, believe me, as in mercy, that God corrects us, and visits our offences; it is for our profit and advantage, that we may think upon him. 'Oh,' says the voice of heaven, in this dire event, 'that there were such an heart in them, that they would fear me and keep all my commandments always, that it might be well with them and their children for ever!' What mercy! What compassion! And I would, my brethren, that it were indeed thus well with us; I would that we all did truly fear the Lord,—did fear his displeasure,—did fear to sin against and offend him; and, as obedience is the touchstone of our sincerity, that we kept all his commandments alway,—did love him with all our heart, and soul, and mind, and our neighbor as ourselves; that we learned 'to do justly, to love mercy, and to walk humbly with our God!' Let us strive henceforth so to walk and so to do; remembering at all times that of ourselves we can do nothing, that we ever need the co-operating grace of the Holy Spirit, which will be mercifully vouchsafed to us if we seek it, to lead us aright, to direct us in all our doings, that we may glorify God's holy name, and finally, by his mercy, obtain everlasting life through Jesus Christ our Lord; for,

'Behold, now is the accepted time; behold, now is the day of salvation;' 'escape for your life,' 'flee from the wrath to come;' 'looking unto Jesus,' 'lay hold on eternal life!'

"I feel unwilling, my brethren, to detain you longer, or otherwise I might very greatly enlarge on this event, which points out to us so many lessons of admonition and improvement; and happy would it indeed be for us, if it should lead us all to think more seriously of our situation, as it respects our immortal souls and our condition in the sight of God; that we henceforth should use all diligence to secure, through the merits of our Saviour, our admission into those heavenly mansions, where none of the contingencies which continually assail us in this life can ever approach,—mansions prepared for those who love God, who delight to serve him, and obediently keep his commandments!

"I cannot, however, but remark how forcibly this melancholy occurrence admonishes us of the instability and insecurity of all things temporal. Our life we know is but a vapor, 'alike precarious the tenure of our existence,' so soon passeth it away, and we are gone; therefore, 'Boast not thyself of to-morrow,' saith the wise man, 'for thou knowest not what a day may bring forth,' either of misfortune, of death, of suffering, of affliction, or, perchance of prosperity! Nay, how impotent is man, how frail, and perishing; even 'at his best estate he is altogether vanity.' 'Riches too,' oftentimes, 'take to themselves wings and fly away;' so that the rich man of to-day, as unhappily we have seen exemplified in this catastrophe, may become the poor man of to-morrow! But what, my brethren, if it really be so, so long as we possess the true riches, even that 'pearl of great price'—all worth and price beyond—that 'one thing needful,' which we should all strive to secure, since we know little it will profit us, if we gain the whole world and lose our own soul? Then, 'As the night cometh in which no work can be done,' carefully let us now improve every opportunity to 'lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, nor flames devour, nor thieves break through and steal;' for 'every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire.'"

New York Review.—It gives us pleasure to insert the table of contents of the fifth number of the New York Review, wishing it at the same time an increase of success and patronage.

At the request of the editor we annex the following notice.

Notice.—It was announced in January last, that the Rev. Dr. Hawks had become *assistant-editor*, and one of the *proprietors* of the New York Review. We regret that the state of Dr. Hawks' health, and his numerous labors, made it necessary for him, in April last, to withdraw from this connection. The work has returned again under the sole direction of its original editor and founder, the Rev. C. S. Henry. It gives us pleasure to add, that Dr. Hawks will continue, as his health and engagements may allow, his services as a contributor, as he has done from the first establishment of the work.

I. *Carey's Principles of Political Economy.*—Principles of Political Economy. Part the first of the Laws of the Production and Distribution of Wealth. By H. C. Carey.

II. *Volcanic Geology—Thermal Springs.*—1. Narrative of an Excursion to the Lake Amsanctus, and to Mount Vultur in Apulia. By Charles Daubeny. 2. Report on the present state of our knowledge with respect to Mineral and Thermal waters. By Charles Daubeny.

III. *Gardiner's Music of Nature.*—The Music of Nature; or an attempt to prove that what is passionate and pleasing in the art of singing, speaking, and performing upon musical instruments, is derived from the sounds of the animated world. With curious and interesting illustrations. By William Gardiner.

IV. *Remains of Bishop Sandford.*—Remains of the late Right Reverend Daniel Sandford, D. D. Oxon., Bishop of Edinburgh, in the Scottish Episcopal Church; including Extracts from his Diary and Correspondence, and a selection from his unpublished Sermons, with a Memoir by the Reverend John Sandford.

V. *Steam Navigation of the Atlantic.*—The Steam Engine familiarly explained and illustrated. By the Reverend Dionysius Lardner.

VI. *Miss Martineau.*—Retrospect of Western Travel. By Harriet Martineau, author of "Society in America," &c.

VIII. *National Education.* 1. Education Reform, or the necessity of a National System of Education. By Thomas Wyse. 2. Hints on a System of Popular Education. By E. C. Wines. 3. Report on Elementary Public Instruction in Europe, made to the Thirty-sixth General Assembly of the State of Ohio. By C. E. Stowe. 4. Annual Report of the Regents of the University of the State of New York, made to the Legislature March 1, 1838.

VIII. *Stone's Life of Brant.*—Life of Joseph Brant—Thayendanegea: including the Border Wars of the American Revolution, and Sketches of the Indian Campaigns of Generals Harmar, St. Clair, and Wayne; and other matters connected with the Indian relations of the United States and Great Britian, from the peace of 1783 to the Indian peace of 1795. By William L. Stone.

IX. *Critical Notices.*—1, Ticknor's Medical Philosophy; 2, Miss Pardoe's River and Desart; 3, Sullivan's Historical Causes and Effects; 4, Atlantic Steam Ships; 5, Fisk's Travels; 6, Collections of the Rhode Island Historical Society; 7, Anthon's Cæsar; 8, Vethake's Political Economy; 9, Adams' Moral Philosophy; 10, Humphrey's Travels; 11, Bishop M'Ilvaine's Baccalaureate Discourse; 12, Bishop M'Ilvaine's Thanksgiving Sermon; 13, The Bishop White Prayer-book Society; 14, Address to the People of New Jersey; 15, Professor Reed's Lecture; 16, St. Jonathan; 17, President Hale on Liberty and Law; 18, Hood's Own; 19, Ruggle's Report on the Finances of New York; 20, Hints on Cheap Emancipation; 21, Dr. Delafield's Lecture; 22, Dr. Steven's Lecture; 23, Higbee's Address; 24, Dr. Morss' Historical Discourse; 25, Report of the N. Y. Deaf and Dumb Institution; 26, Storr's Election Sermon; 27, Richardson's Address to the Norfolk Bar; 28, Jewett's Passages in Travel; 29, Sketches of Paris; 30, Mrs. Gilman's Poetry of Travelling; 31, Buds of Spring; 32, Talfourd's Athenian Captive; 33, Miss Sinclair's Hill and Valley; 34, Lockhart's Life of Scott; 35, Sermons on the Late Duel; 36, Mr. Johnson on the Voluntary System, 37; Memoirs of Mrs. Sarah Louisa Taylor.

To Correspondents.—The letter from Mr. Fox, in reply to a late correspondent, in our next.

The thoughts of "An Old Churchman," (not the same who has lately written for our paper,) are good, but we fear his communication is too long for a weekly paper. The manuscript is left at the office.

The lines "On the loss of the Pulaski" seem to the editor to be deficient in the requisites of poetry.

"A Missionary" in our next.

"Amicus," and "Pro Bono Publico," also in our next, if possible.

☞ An Episcopal clergyman, who has been accustomed to travel in Europe, being about to visit is again, is willing to take under his charge a party of two or three young gentlemen for a tour in Great Britain and on the continent. Letters of inquiry may be addressed to X. X., care of Sherman & Trevett, 142 Fulton street, New York. The earliest attention of those interested is recommended, as it is proposed to form the party and sail as soon as convenient.

***References.*—Rt. Rev. B. T. Onderdonk, D. D., Bishop of New York; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; and Rev. S. Seabury, D. D., city of New York.**

New York, July 2, 1838.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty second Convention*, to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Sherman & Trevett 142 Fulton-st, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

THIRD ANNUAL REPORT OF THE PROCEEDINGS OF THE BOARD OF MISSIONS.

Boston, June 20, 1838.

The Annual Meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America, was held at Trinity Church, at 5 o'clock, P. M.

Present: the Rt. Rev. Bishops B. T. Onderdonk and Doane; the Rev. Drs. Eastburn, Hawks, Jarvis, Johns, Milnor, and Tyng; the Rev. Messrs. Carder, Dorr, Forbes, Jones, Richmond, Vaughan, and the Secretary; and Messrs. Lovell, Morgan, Wagner, Wharton, Winston, and Woolley.

The Rt. Rev. Bishop Griswold, the President of the Board, and several other members were prevented from attending by the simultaneous meeting of the Convention of the Diocese of Massachusetts.

The Rt. Rev. Bishop Onderdonk opened the meeting with prayer.

The roll having been called, it was, on motion,

Resolved, That the reading of the minutes of the last meeting be dispensed with.

The Secretary submitted communications from the Rt. Rev. Bishops Kemper and Chase, the reading of which, on motion, was made the first business of to-morrow.

The Secretary also submitted a communication from the Rev. R. A. Henderson, relative to the church at St. Augustine, Florida, which, on motion, was referred to the Domestic Committee, as particularly belonging to their department.

On motion of the Rev. Mr. Vaughan, the Secretary and General Agent of the Foreign Committee, the appointment of H. Cary, Esq., as a member of that Committee, in place of J. P. Stagg, Esq., resigned, was approved.

The Rev. Mr. Carder, the Secretary and General Agent of the Domestic Committee, on behalf of James Swords, Esq., the Treasurer of that committee, presented the annual report of that officer, which, on motion, was referred to a committee of three.

Messrs. Lovell and Wharton, and the Rev. Dr. Johns were appointed the committee.

The Rev. Mr. Vaughan, the Secretary and General Agent of the Foreign Committee, on behalf of C. J. Aldis, Esq., the Treasurer of that Committee, presented the annual report of that officer, which, on motion, was referred to the same committee.

On motion of B. L. Woolley, Esq., the Board proceeded to the appointment of a secretary, in compliance with the third article of their by-laws; and, on motion of the same, the Rev. Mr. Van Pelt was reappointed.

The Rev. Mr. Carder, the Secretary and General Agent of the Domestic Committee, submitted the annual report of that body, which, on motion, was ordered to be read to-morrow.

On motion of the Rev. Mr. Forbes, it was

Resolved, That when the Board do adjourn, they adjourn to attend divine service in St. Paul's Church at half-past seven this evening, on occasion of the preaching of the annual sermon, and to meet for the transaction of business in this church to-morrow morning at nine o'clock.

On motion of the Secretary, it was

Resolved, That a collection be made at the missionary meeting to be held to-morrow evening, the proceeds to be divided equally between the two Committees.

On motion of the Rev. Dr. Hawks, adjourned.

June 21, 9 o'clock, A. M.

The Board met pursuant to adjournment.

Present: The Rt. Rev. Bishops Onderdonk and Doane; the Rev. Drs. Eastburn, Hawks, Jarvis, Johns, Milnor, Stone, and Tyng; the Rev. Messrs. Carder, Dorr, Forbes, Jones, Richmond, Vaughan, and the Secretary; and Messrs. Greenleaf, Huntington, Lovell, Morgan, Newton, Nicklin, Stuyvesant, Tuckerman, Wagner, Wharton, Winston, and Woolley.

The Rt. Rev. President was present during a part of the meeting.

The Rt. Rev. Bishop Onderdonk, in the absence of the President, opened the meeting with prayer.

The Secretary read the following communication from the Rt. Rev. Dr. Kemper, Missionary Bishop for Missouri and Indiana, being the report* of his labors, required by the second canon of 1835.

***Steamboat Avalanche, Mississippi River, June* 7, 1838.**

To the Board of Missions of the Prot. Epis. Church.

Beloved Brethren,—The missionary ground to which I was called by the General Convention included two states. At the time of my consecration, 25th September, 1835, Missouri contained an Episcopal church, but not one clergyman; while in Indiana there was a youthful missionary, but not a stone, brick, or log, had been laid towards the erection of a place of public worship for our denomination. And it is said that the venerable Bishop Chase, whose long residence had made him intimately acquainted with the West, considered Indiana lost to the Church in consequence of our long neglect.

The mission is by no means in such a condition as I could wish, and as I thought a year ago it would be at this time. Still, there is cause for encouragement and thankfulness. A few brethren in the ministry have nobly shared with me the toils and dangers incident to pioneers. We have done what we could. And, through the grace of our ascended Lord, we believe we shall be enabled to establish our beloved Zion in these states upon the broadest and surest foundation. The reports of my self-denying fellow-laborers will speak for them, and convey to you later intelligence of their prospects than I could impart. They have manfully persevered in the midst of discouragements of no ordinary nature. Whatever may have been our errors of judgment, and our other infirmities, I claim, for them and for myself, singleness of heart, purity of purpose, and devotion to the cause of Christ Jesus and him crucified.

Send us heralds of the Cross—men who know their duty, and delight in doing it—and I assure you the Church will be soon known and loved throughout the immense Valley of the Mississippi. Every effort in my power has been used by me to increase their number. During the summer of 1836, I visited Washington College and the Theological School of Virginia, and had frequent intercourse, during that season and the spring of the following year, with the students of the General Seminary. I have held correspondence with many clergymen and candidates; and in so doing have been aided and encouraged by my brethren in the Episcopate. And, although the result of these almost unremitting exertions has been very small, and is scarcely yet perceptible, I am confident I have not labored in vain. To not a few of my appeals I have received answers which demand the deepest consideration. And I now say to my respected brethren of the Board, I have ascertained of late that missionaries can be obtained—men too, I think, of the right stamp—men who have had experience and have counted the cost of the work—but who have families to support. Enable me, brethren, to say to them, "Come, and neither you nor yours shall suffer from want for three or four years," and our ranks will soon increase. I ask but for them and for myself the necessaries of life. Why cannot some of the domestic missionaries be placed, especially those who are near the frontiers, on the same footing with foreign missionaries?

(*To be continued.*)

*** In his correspondance with the Domestic Committee, the Missionary Bishop has mentioned the causes which providentially hindered his reporting to the Board at their former meetings. J. D. C., Sec., &c.**

SUMMARY.

Connecticut Convention.—The Convention of the Diocese of Connecticut, met agreeably to notice, in Christ Church, Hartford, at 10 o'clock this morning. Morning prayer was read by the Rev. Mr. Todd of Stamford, assisted in the lessons by the Rev. Mr. Huntington of New Milford. An able and interesting sermon was then delivered by the Rev. Dr. Meade of Norwalk, on the difficulties of the ministerial office, and the insufficiency of man to the work, without the grace of God assisting him, from 2 Cor. ii. 15; when Messrs. Zebediah H. Mansfield, Henry Beers Sherman, and Olonzo B. Chapin, were admitted to the holy order of deacons, and the Rev. Alfred Lee, Rev. Henry Fitch, and Rev. David Ogden, were admitted to the priesthood, by the Rt. Rev. Bp. Brownell. The bishop was assisted in the communion service by the Rev. Dr. Meade, and Rev. Messrs. Todd and Huntington. After the benediction, the roll of clergy was called, and a quorum being present, the Rev. Messrs. Morgan, Rossiter, and Baldwin, were appointed a committee to receive and examine the certificates of the Lay Delegates; when the Convention adjourned to 3 o'clock, P. M.

Three o'clock, P. M. Roll of the clergy called, and a quorum being present, the committee on the certificates of Lay Delegates made a report, which was accepted, and the roll of Lay Delegates was then called, and a quorum being present, the Convention proceeded to ballot for a secretary, and made choice of the Rev. A. C. Morgan. Mr. Daniel Russell, of Chatham, was appointed assistant secretary, when the Bishop proceeded to deliver his annual *address*. From that it appears that the bishop has visited nearly every parish in the Diocese, since the last Convention; that he has confirmed five hundred and forty-six persons; ordained six priests and eight deacons; consecrated five churches; and instituted two rectors of parishes. During the past year, the Rev. Stephen Beach, of East Haddam, and the Rev. Asa Cornwall, of Cheshire, have been removed by death. The number of candidates for holy orders, is at present twenty-one.—Six clergymen have removed into this Diocese from others during the past year, and five have removed from this to other Dioceses. The prospects of the Church in this Diocese are, upon the whole, quite favorable.

The Standing Committee for this year are.—Rev. H. Croswell, D. D., Rev. S. F. Jarvis, D. D., L. B. Hull, Rev. S. B. Paddock, Rev. George Burgess.

Delegates to the General Convention.—Clergy. Rev. H. Croswell, D. D., Rev. F. Holcomb, Rev. S. Totten, Pres. Wash. Coll., Rev. J. Meade, D. D. *Laymen.* Hon. J. S. Peters, W. W. Boardman, Esq., J. M. L. Scoville, Esq., and Samuel Huntington, Esq.

Trustees General Theological Seminary.—Clergy. Rev. D. Burhans, D. D., Rev. H. Croswell, D. D., Rev. S. F. Jarvis, D. D., Rev. J. Meade, D. D., Rev S. Totten, Rev. F. Holcomb. *Laymen.* Richard Adams, P. A. Cannon, T. W. Huntington, Justus L. Bush, W. W. Boardman, Esqrs.

Chronicle of the Church.

Obituary.—Although there are constantly occurring among us calamities—caused too often by the most criminal disregard of human life and suffering—which awaken our deepest sympathies, seldom have the feelings of a whole community been more strongly excited than by the recent loss of the Pulaski, with her numerous passengers. To think of such a number of our fellow-creatures, and among them those whom we have known, respected, and loved, in a moment hurried from life, or dying only after hope had fled, and nature had exhausted; and then to reflect on the wide-spread desolation, the sorrow for which earth has no cure, consequent on such a calamity, brings before the mind a degree of human suffering at which we involuntarily shrink back, and are tempted to ask, why has God permitted it?

Among all the affecting incidents to which the destruction of this vessel has given rise, none have reached us more touching, more sad, yet at the same time mingled with so much that is consoling to the Christian, than those connected with the fate of the Rev. J. Loring Woart and his wife.

Mr. Woart was on his return from his adopted home, the scene of his usefulness and his labors, to the home of his childhood, a home consecrated by the holiest affections, and filled with a thousand sweet associations, where many hearts that rejoiced not only in the past, but still more in the consciousness of his present usefulness, were anxiously awaiting his coming, and joyfully anticipating the hour of meeting. But that meeting God, in his wise providence, had ordained should not be on earth; and instead of the loved and long-expected one, came the sad messenger of his sufferings and death. But who shall tell the bitter anguish of those from whom he is thus suddenly taken, of the relatives and friends left to mourn his early death? To them earthly comfort is indeed vain—heavily has the blow fallen; yet even in the cup of sorrow thus poured out, God in mercy has mingled consolation.

Mr. Woart was fitted for college at Newburyport, under the care of the Hon. Caleb Cushing, and entered Harvard University in 1824. He graduated with honor in 1828, in a class distinguished for the number of its excellent scholars, and which has already been called to mourn over many of its choicest and brightest members. For several years after leaving college, he resided in the family of Col. Stonow, of Virginia, as a private tutor, and then entered the Episcopal Theological Seminary at Alexandria. On his admission to the order of deacons, he became the principal of a large and flourishing school near Alexandria, where he remained about two years, often performing divine service and preaching in the neighborhood, when he was invited to the charge of the ancient parish of Swedesborough, in New Jersey, was admitted to the holy order of priests, and instituted rector of —— church. Shortly before his removal to Swedesborough, he was married to Miss Elizabeth West, daughter of Richard West, Esq., of Maryland; and in about a year, found himself obliged to resign the charge of his church, and seek, under the milder skies of France, the restoration of his wife's health, which, always delicate, had been for some time rapidly failing. After a residence of some months in the south of France, which in a remarkable degree effected the object of the voyage, he returned to the United States; and as a warm climate was still deemed essential to the health of Mrs. Woart, he was induced, much to the regret of his friends at the north, to proceed to Tallahassee, in Florida, and become the rector of St. John's Church, in that city. At this place he continued, with the exception of his visits to the north, during the unhealthy season, until the commencement of the present summer, when he left as usual to visit his friends in Maryland and New England. On his way he embarked with his wife at Savannah on board the unfortunate Pulaski.

The rest of his sad story is too well known; the heart-rending description of the loss of the packet, and of the sufferings of those of her passengers who did not at once find a grave in the Atlantic, has been read by all. It is needless here to recount the sufferings of the last few days of his life—to speak of the hope which kindled with each rising sun, only to sink in disappointment at its setting,—and of the gradual wasting of exhausted nature. No, we would turn to a nobler and a happier theme.—We would rather tell of the spirit, which, when heart and flesh failed, and earthly hope became fainter, grew stronger and brighter in the faith of its Redeemer, and at last, in holy and child-like submission, resigned itself into the hands of its Father and God.

Of the character of Mr. Woart it is difficult to speak in a short and hurried notice like the present, since none who have not known him in life, could appreciate, even from the most lengthened discourse, his fervent piety and his active virtue. As a clergyman, he is well known. The church of his care and love at Tallahassee will bear witness to his faith, and his disinterested devotion to the cause of his Master; and all who have heard from his lips the words of life, will long remember the fervent zeal and the persuasive eloquence with which he sought to win souls to Christ. Naturally of a cheerful and amiable disposition, he endeared himself to all who knew him. In his manners he was frank, affable and courteous; in all the relations of private life, he was most exemplary; and the ardor and enthusiasm of his temper, as they would have insured his success in the affairs of this life, led him when called of God, to devote himself entirely to his service, and made him a faithful minister of Christ. His religion was of that cheerful cast which forbids despondency, which looks to God as a father and a friend, and trusting only in the merits of a Saviour, rejoices in a full and perfect assurance of faith. Strongly attached to the order of the Episcopal Church, he was, both in public and private life, one of her brightest jewels, and long, long will she deplore his loss. Cut off in the midst of his usefulness, and in the vigor of health, he has found a watery grave. The home of his childhood shall welcome him no more, the people of his love shall no more receive from him the bread of life, nor again shall his voice be heard from the holy place.

But he has left us a certain testimony, an unfading hope, and though we mourn his departure, we rejoice in the fulness of his present joy. Early has he finished his course—early has he found his reward. The cross he has borne, the conflict he has won, even death he has conquered; and, "in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope," he sleeps until both the earth and the sea shall give up their dead.—"Blessed are the dead who die in the Lord.—Even so saith the Spirit, for they rest from their labors, and their works do follow them."

Christian Witness.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fifth Sunday after Trinity, July 15, Sing Sing, *Westchester county*, ordination A. M., confirmation P. M.

Sixth Sunday after Trinity, July 22, A. M., Bedford, *Westchester county;* 4, P. M. North Salem; 23, Paterson, *Putnam county*. Festival of St. James the Apostle, Wednesday, July 25, Athens, *Greene county*, ordination A. M., confirmation P. M.

Seventh Sunday after Trinity, July 29, Watertown, *Jefferson county*, ordination A. M., confirmation P. M. Tuesday, 31, Canton, *St. Lawrence county*.—August 1, Waddington, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, August 5, South Danby, *Tompkins county*, ordination A. M., confirmation P. M.; 6, Owego, *Tioga county*, ordination A. M., confirmation P. M. Wednesday, 8, Penn Yan, *Yates county*, consecration A. M., confirmation P. M. Friday, 10, Wethersfield, *Genesee county*, consecration A. M., confirmation P. M.

Ninth Sunday after Trinity, August 12, Grace Church, Lockport, *Niagara county*, consecration A. M., confirmation P. M.; 13, Christ Church, do., ordination A. M., confirmation P. M.; Wednesday, 15, Trinity Church, *Buffalo*. Friday, 17, Ellicottville, *Cattaraugus county*, consecration A. M., confirmation P. M.

Eleventh Sunday after Trinity, August 26, Fairfield, *Herkimer county*, ordination A. M., confirmation P. M.; 27, Little Falls, ordination A. M., confirmation P. M.

Twelfth Sunday after Trinity, September 2, Hallett's Cove, *Queens county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 23, [illegible] Michael's Church, *New York*.

Wednesday October 10, Granville, *Washington county*, ordination A. M., confirmation P. M.; 11, Whitehall, consecration A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—Queens county. Friday, July 6, confirmed 9 members of the Rev. Dr. Muhlenberg's Flushing Institute, in St. George's Church, Flushing.

Richmond county. Fourth Sunday after Trinity, July 8, confirmed 49 in St. Andrew's Church, Richmond.

City of New York. Wednesday, July 11, in St. Philip's Church, admitted Isaiah G. De Grasse to Deacons' Orders. Morning prayer was read by the Rev. James Milnor, D. D., rector of St. George's Church, assisted by the Rev. Lewis P. Bayard, D. D., rector of St. Clement's Church, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. Peter Williams, the rector of the church.

The Rev. Thomas Towell, deacon, has been recommended to the Bishop of this Diocese by the Standing Committee for Priests' Orders, and Washington Philo, Ebenezer Williams, and Edward Reed, for Deacons' Orders.

The Rev. Humphrey Hollis and the Rev. William Baker, deacons, have also been recommended by the Standing Committee of this Diocese to the Bishop for Priests' Orders.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 15 Whitehall.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Brown, Rev John W, 15 Le Roy Place.
Carder, Rev James D, 663 Broadway.
Colton, Rev Calvin, 9 Murray.
Cooke, Rev James W, 23 Cliff.
Cuming, Rev Francis H, 24th street, 2d door from 4th Avenue.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 341 Pearl.
Hackley, Rev Charles W, 116 Sullivan.
Hammell, Rev William, 56 Carmine.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston.
Henry, Rev Caleb S. 349 Broadway.
Higbee, Rev Edward Y, 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Lot, 192 Allen.
Kellogg, Rev Ezra B, 401 Hudson.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 186 Canal.
Niles, Rev William W, 12 Ridge.
Peck, Rev Isaac, 77 Anthony.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Hoboken.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 9 Murray.
Schroeder, D D, Rev John F, 77 White.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev. R. C. 141 Eighteenth.
Smith, Rev Hugh, 97 Nineteenth.
Staunton, Rev William. 94 Eighteenth.
Taylor, D D, Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev John A, 87 Nineteenth.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 30 Beach.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, (colored) 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.
Windsor, Rev Lloyd, 189 Bleecker.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Coit, D D, Rev Thomas W. Washington Avenue.
Cutler, D D, Rev Benjamin C, 152 Washington.
Diller, Rev Jacob W, 209 Fulton.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Johnson, Rev Evan M, Johnson, corner of Pearl.
Messenger, Rev John F, Lawrence, near Willoughby.

Williamsburgh.

Davis, Rev. Samuel C., No. 3 Leacraft's Brick Buildings, South Second-street.

☞ Notice of alterations in this list should be sent o the office, 142 Fulton st. by the 25th of each montht

---

DIED.

On Sunday, June 24, John David, son of William E. and Maria Bird, aged nineteen months.

ACKNOWLEDGMENTS.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber as Treasurer of this institution gratefully acknowledges the receipt of the following sums by the hands of the special agent.

From collection in St Paul's Church, Sing Sing, in money and pledges, $25; from do, in Grace Church, Jamaica, $22 83; from do, in Trinity Church, New Rochelle, $15; from do, in St Paul's Church, Eastchester, $9 28; from do, in St George's Church, Hempstead, $22 05. Total receipts, $94 16

John W. Mitchell,
Treas. of Gen. Prot. Epis. S. S. Union.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber as missionary, very thankfully acknowledges the receipt of the following, for the relief of the poor. From Miss Mansfield, $2; do J T H, $5.

July 11, 1838. E. B. Kellogg, 401 Hudson street.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to July 12, from the following persons, viz.

Peter P Ferry, remit; Marsh, Capen & Lyon, 4, 2 with remit; James Hudson; Rev J L Clarke, remit; Rev P A Proal; Pope Catlin; Rev A A Muller; C Mason, Postmaster, remit; B C Adams, Esq, Postmaster, remit; Postmaster, Buffalo; G Haris, satis; Postmaster, Louisville, Ky; Rev G W Nelson; Col B D Rust; A F Dodge; Rev E E Ford, remit; Rev Seth Davis, remit; C F McRea, remit; J Whetham; R I Germaine; G W Arnold; Hogan & Thompson; Rev H Gregory; H Farnum; Rev J Hughes; J W Horton,; A Wakelee; R Trevett, 2; L Clarke; Rev R Kearney, (received by hands of T C Butler;) I G Bassett; Postmaster, Sault de St Mare; S R Trevett; D W Smith, Esq, Vernon, Sussex co, N J; F I Spooner; L Handerson, remit.

Packages forwarded by the Protestant Episcopal Press.

1 pkge for Rev John Croes, N B, by steamboat Napoleon; 1 box for G Rowland, Norfolk, Va, by the schr Empire; 1 box for Rev H Hooker, Philadelphia, Union Line; 1 pkge for Rev P S Chauncey, Rye, Westchester co. by steamboat American Eagle; 1 box for Rev P Teller Babbit, care of Jackson & Graham, Erie, Pa; 1 pkge for Marsh, Capen & Lyon, 133 Washington st, Boston; 1 pkge for Messrs Crocker & Brewster, Boston, by steamboat Massachusetts; 1 box for Rev Moses Marcus, Nantucket, care of Marsh, Capen & Lyon, of Boston, steamboat Narragansett; 1 box Col B D Rust, Warsaw, Va, care of Crawford & McKim, Baltimore, Md, schr Potomac; 1 pkge G Rowland, Norfolk, Va, schr Portsmouth.

UNION DEPOSITORY.

28 Ann-street.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending July 7th, from the following persons, viz.

Thomas Latimer, Philadelphia; R E Pratt, Saybrook, Conn; Rev W F Walker, Troy; E A Pease, Albany.

Packages forwarded by the Episc. S. S. Union, during the week ending July 12th.

To Thoms Latimer, Phila, per Union Line; Charles Stimpson, Boston, per steamer Rhode Island; A E Miller, Charleston, S C, schr Sutton; James Baker, Norfolk, Va, schr Portsmouth; E Platt, Troy, sent to P Catlins; L H Young, New Haven, per steamboat New York; W C Lord, Wilmington, sent to Hallett & Brown. W P Hunter, Savannah, Ga, A Hyde, Washington, D C, W Woodward, Baltimore, sent to Sturges & Clearman.

POETRY.

THE BURIAL OF THE INDIAN GIRL.

BY MRS. SIGOURNEY.

The only daughter of an Indian woman, in Wisconsin Territory, died of lingering consumption, at the age of eighteen. A few of her own race and a few of the whites were at her grave; but none wept save the poor mother.
Herald of the Mississippi.

A wail upon the prairies,
  A cry of woman's wo,
That mingled with the autumn blast,
  All fitfully and low:
It is a mother's wailing!
  Hath earth another tone,
Like that with which a mother mourns
  Her lost, her only one?

Pale faces gather round her—
  They mark the storm swell high,
That rends and wrecks the tossing soul,
  But the cold blue eyes were dry.
Pale faces gazed upon her,
  As the wild winds caught her moan;
But she was an Indian mother,
  So she wept those tears alone.

Long o'er the wasting idol,
  She watch'd, and toil'd, and prayed;
Though every dreary dawn reveal'd
  Some ravage death had made;
Till the fleshless sinews started,
  And hope no opiate gave,
And hoarse and hollow grew her voice,
  An echo from the grave.

She was a gentle creature,
  Of raven eye and tress,
And dove-like were the tones that breath'd
  Her bosom's tenderness;
Save when some quick emotion
  The warm blood strongly sent
To revel in her olive cheek,
  So richly eloquent.

I said consumption smote her,
  And the healer's art was vain;
But she was an Indian maiden,
  So none deplored her pain;
None save that widow'd mother,
  Who now, by her open tomb,
Is writhing like the smitten wretch
  Whom judgment marks for doom.

Alas! that lovely cabin,
  That couch beside the wall,
That seat beneath the mantling vine,
  They're lone and empty all.
What hand shall pluck the tall blue corn
  That ripeneth on the plain,
Since she, for whom the board was spread,
  Must ne'er return again?

Rest, rest, thou Indian maid!
  Nor let thy murmuring shade
Grieve that those pale-browed ones with scorn
  Thy burial rite surveyed;
There's many a king, whose funeral
  A blank-robed realm shall see,
For whom no tear of grief is shed
  Like that which falls for thee.

Yes, rest thee, forest maiden!
  Beneath thy native tree;
The proud may boast their little day,
  Then sink to dust like thee;
But there's many a one whose funeral
  With nodding plumes may be,
Whom nature nor affection mourns,
  As now they mourn for thee.

MISCELLANY.

From a late tract published at Oxford.

CATECHISM ON THE HOLY CATHOLIC AND APOSTOLIC CHURCH.

(*Concluded from page* 68.)

SECTION 2. *On the Ministry and Discipline of the Church of* CHRIST.

7. You say that the Church of Christ may be known by its holding the faith and following the rules and practice of the apostles; by what outward marks or signs can you judge of its holding their faith and following their rules and practice?

A. If the pure word of God is preached and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

8. Whose office is it to preach the word and to administer the sacraments?

A. It is the office of those who are lawfully called and sent to preach and to minister by persons who have public authority to appoint them.

9. Who are the persons who have this public authority to appoint ministers in the Church?

A. The bishops, that order of pastors to whom it belongs to rule and watch over the Church.

10. From whom did the bishops receive such authority?

A. From the apostles who having received authority from Christ, appointed the first bishops, and gave them authority to ordain others with the same powers; so that there should never be wanting a succession of rulers to rule the Church of Christ,.

Thus our Lord said to the apostles, "As my Father hath sent me, even so send I you."

And again, "Lo, I am with you alway, even unto the end of the world."

And St. Paul to Timothy, "The things that thou heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

Again, "Watch thou, do the work of an evangelist, make full proof of thy ministry; for I am now ready to be offered, and the time of my departure is at hand."

And again,—"Lay hands suddenly on no man."

11. May not a person then of his own accord take upon himself the office of preaching God's word and administering the sacraments?

A. No. What St. Paul said of the ministers of religion under the Jewish dispensation has never been repealed, and therefore applies with full force to the ministers of religion under the Christian. "No man taketh this honor to himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my Son, to-day have I begotten thee."

12. But may not Christians appoint their own spiritual teachers, and adopt their own plans of church government?

A. No. For when God appoints a way to obtain a blessing, it is presumptuous and sinful to seek it in any other way. God has given pastors and teachers, the humble Christian therefore will hear them.

Note.—That men will depart from the faith of the apostles, and set at nought their rules and practice, we are plainly warned in Scripture. Even the authority and personal character of St. Paul did not secure him from being despised and spoken against. When therefore we observe such things, we should not despond, but receive them rather as another and additional evidence of the truth of God's word.

13. How many orders of ministers were appointed by the apostles?

A. Three, and these always from the Apostles' times have existed in the Church: namely, bishops, priests, and deacons.

14. Which of these orders did the apostles first appoint?

A. The order of deacons.

15. How do you know that this order was not appointed solely for that special occasion mentioned Acts vi., and how do you know that it was to be continued in the Church?

A. Because St. Paul in his epistles speaks of the office of a deacon as existing some years afterwards, and in other churches beside the church of Jerusalem, where the first deacons were ordained, and further gives instructions for faithfully discharging that office.

16. What is the office of a deacon?

A. To assist the priest in his ministrations, and to preach if he be admitted thereto by the bishop.

17. What is the office of a priest?

A. To preach the word of God, to offer up the prayers of the congregation, to pronounce absolution or remission of sins to the penitent faithful, and to minister the holy sacraments in the congregation, whereunto he has been appointed by the bishop.

18. Do the Scriptures expressly speak of the order of priests and their ordination?

A. Yes: we are told that elders were ordained in every church.

Thus St. Paul said to Titus, 'For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city.'

19. What is the office of a bishop?

A. It appertains to the bishop as chief officer of the church to consecrate other bishops, to ordain priests and deacons, to feed the flock of Christ, over whom the Holy Ghost has made him overseer, to confirm those who take upon themselves the promise and vow made in their names at their baptism, to pronounce censure on offenders, and to rule the church.

20. When was the order of bishops appointed?

A. When the disciples were multiplied, and required the presence of a chief pastor, as in the cases of Timothy and Titus, but more especially when the apostles were about to finish their course.

21. What was the manner of their appointment?

A. The same which the apostles used when St. Paul and St. Barnabas were ordained to be apostles. They were consecrated or set apart to this office by the laying on of the apostles' hands with prayer. *Bishop Beveridge's Second Sermon.*

22. To sum up all then, of whom do ministers of the church receive their authority?

A. Not of men, neither by men, but of Jesus Christ the great Head of the Church.

23. Since then ministers are ambassadors for Christ, and receive their authority from Christ himself, what is the duty of Christians in general towards them?

A. 1. To account of them as ministers of Christ, and stewards of the mysteries of God.

2. To listen to them when they preach and exhort, either in public or private, as to ambassadors sent by Christ, and entreating in his stead.

3. To seek to know them that labor among them, and to esteem them very highly in love for their works' sake.

4. To obey them as being over them in the Lord, and watching for their souls as they that must give account.

SECTION 3. *On the Communion of Saints in the Church.*

24. You have now shown what is the faith and what are the rules and practice of the apostles, by following which the members of the Church may be known. What special privileges do you enjoy by being and continuing a true and faithful member of the Church?

A. I believe that I shall be thereby a partaker of all those privileges which I am taught to remember, when I say, in the Apostles' Creed, 'I believe the communion of saints.'

25. What do you understand by this article of your belief?

A. I believe that holy men in Christ have in common the Spirit of Christ, having been made to drink into that one Spirit. That in the different means of grace they together partake of that Spirit, and have communion and fellowship with one another, and with God in Christ.

26. What are they which are called means of grace?

A. All the ways by which God calls us to righteousness and faith in him: all the ways by which he puts good desires into our minds and enables us to grow in grace. The principal are, prayer in the congregation and in private, reading the word of God, and hearing it read and preached, and the partaking of the holy sacraments.

27. How do the saints hold communion with God in the use of these means of grace?

A. In that God, according to his promise, conveys his Holy Spirit through these means to such as rightly use them.

Thus Christ promises, 'Where two or three are gathered together in my name, there am I in the midst of them.'

28. Is there not one of these ordinances in which Christians have a more near and close communion with God and with the saints?

A. Yes: the Lord's supper, which is for that reason called the holy communion.

Thus St. Paul says, 'The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break is it not the communion of the body of Christ?'

And our Lord, 'He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.'

29. How do you understand these promises of Christ's being with us and dwelling in us?

A. That God sends the Spirit of his Son into the hearts of faithful Christians, making them holy, humble, full of hope, peace, and joy, and enabling them to do all things according to his will.

30. What text of Scripture directs you how to judge of a Christian's communion with God?

A. 'He that keepeth his commandments dwelleth in him, and He in him; and hereby we know that he abideth in us, by the Spirit which he hath given us.'

31. You have now shown how the saints hold communion with God; how do they hold communion one with another?

A. By means of the same ordinances. As by the Holy Spirit they have been baptized into one body, the Church of Christ, and have fellowship with the Father and the Son, and are partakers of the same Spirit, so are they taught to look upon themselves as every one members one of another.

32. What are the advantages arising from this communion one with another?

A. The saints have not only an interest in the prayers of the congregation in which they worship, but in the prayers of the Church throughout the world.

33. Do you believe that the saints receive any benefits from such prayers?

A. Yes. For St. Paul bids the churches strive together in their prayers for him, and ascribes his deliverance to their prayers; and many examples in Scripture show that God especially regards the united prayers of the Church.

Thus when St. Peter was delivered from prison, it was in answer to the prayers of the Church. And St. Paul obtained his liberty at Rome, God delivering him from so great death when the Church helped together by prayer for him.

34. Does this communion belong to saints who have never seen each other?

A. Yes. For they walk by the same rule, mind the same thing, reverence the same pastors and teachers, pray for each other in the same prayers, and obtain help for each other in time of need.

Note.—'There was a time, and it is pleasing to look back to it, when a Christian, furnished with proper credentials from his bishop, might travel through the whole world, from east to west, and from north to south, and be received to communion with his brethren in any part of the globe then known.'—*Bishop Horne's Sermon on Christian Unity.*

35 Does this communion of saints end with the present life?

A. No. There is communion between living saints and the spirits and souls of the righteous who are departed.

36. How do living saints have communion with departed saints?

A. The living rejoice in the happiness of those who have departed this life in God's faith and fear, and look forward with longing to the time when, together with them, they shall have their perfect consummation and bliss both in body and soul in God's eternal and everlasting glory.

37. How do departed saints have communion with living saints?

A. Inasmuch as they are all members of that mystical body of which Christ is the head.—And by means of prayer and praise. For the prayers and praises of those who are departed continually ascend together with those of their fellow-servants and brethren on earth to the throne of God.

38. Do you then believe that the communion of saints is a privilege to be valued by Christians?

A. Yes: so much so, that I am persuaded I should hazard my salvation if I had no part in it.

39. What is the duty of Christians to be learned from that article of their belief, "The communion of saints?"

A. To keep the unity of the Spirit in the bond of peace, to follow the faith of departed saints, to be thankful for their good examples, and earnestly to pray for the peace and concord of the Church, that "as there is but one body and one spirit and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all," so we may be of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with "one mind and one mouth glorify God through Jesus Christ our Lord."

From Blackwood's Magazine for January, 1838.

THE WORLD WE LIVE IN.

Without affecting any peculiar spirit of formalizing on the subject, we must acknowledge that the violation of Sunday is an offence to every principle which, as a nation, we ought to honor. We are by no means of the sect of Sir Andrew Agnew, nor inclined to think that the due observance of that sacred day would be at all promoted by fringing the streets with police officers, seizing all young women convicted of cherry-colored ribbons, and sending to the black-hole every artisan suspected of having shaved between the hours of twelve at night and noon; nor, we even venture to say, by the fact of compelling every passenger on foot, horseback, or by stage, short or long, to come before a magistrate, and make oath as to whether his purpose in going forth was to preach or be preached to; to breathe the fresh air of the high-road once in seven days, or to dine with the head of the firm at his villa, half a mile beyond the smoke; to eat solitary eel-pie, or meditate the exordium of an epic poem on the new reign.

Yet we think that at least a degree of public decency is compatible with all fair indulgence, and that the smellers of flowers, and the buyers of apples and gingerbreads, are not mortal offenders. There is no direct necessity for public displays of feasting. For instance, cabinet dinners might apparently as well be given on any other day. The great dinners of the nobility, we will acknowledge, are seldom given on that day; for the nobility, as a body, are unquestionably among the most decorous, and even among the most religious, of the country. There are a few exceptions, but those are marked by the public, and shunned by the nobility. Sunday evening parties, large conversaziones, and all assemblages merely to get rid of the evening, fashionable as they might be half-a-dozen years ago, have quietly gone to the 'tomb of the Capulets.' A better feeling has gradually prevailed, and the fashion, first pronounced irreverent, was next pronounced vulgar, and has finally almost died away. In all this, there can be no reprobation of the old, natural, and kindly custom of the family dinner on Sundays, or the hospitable entertainment of the few friends who, in true and long regard, have made almost a part of the family. But entertainments on a larger scale are obviously inconsistent with the command, that no unnecessary work should be done on that high day. The mere preparation of one of those feasts, whether public or private, occupies the whole household for the whole day. No servant can go to church. All is bustle among the race of grooms, footmen, and cooks, for the time, until seven or eight in the evening, and from that time the guests above stairs take up their more showy share of the general desecration; and the day, which should be one of peace and reverence, finishes with frivolity, politics, the piano, and perhaps a waltz. Of course, in all public festivities all those offensive features were still more prominent, the crowd of persons employed was greater, the labor more extensive, the assemblage more bustling, and the general desecration of the day more complete. Those exhibitions have grown more universal lately, but there still were some which reflected upon the national character, and one especially to which the citizens of London have at last determined to put an end.

At a late meeting of the court of aldermen, the Sunday dinners to the judges were brought into discussion.

Sir C. Hunter said, that he was induced to submit a motion to the court on the subject of entertaining the judges in the city on the first Sunday in Trinity term. Upon the last occasion the dinner had been given at Fishmonger's Hall, and a great offence had been then given to the especial day of Almighty God, so that even the newspapers alluded to it in terms of reprobation. In the year 1778, in consequence of some laxity with respect to the Lord's day, it was thought necessary to refer the question to a committee, and that committee having certified that an alteration was necessary, a plan more solemn and respectful was adopted; but a relapse took place, and while some paid due attention to the sacred character of the day, others enjoyed a jollification. There were intervals, however, in some mayoralties, in which right feeling was manifested; and after the judges paid their visits to St. Paul's, they returned to their own homes, and on another day they honored the lord mayor and the sheriffs with their presence at dinner. The judges would, he was sure, have no objection to an arrangement which would not interfere with the duties of the Lord's day. In the mayoralty of Alderman Garratt, they expressed themselves gratified at the proposition that the dinner should *not* take place on the Sunday; and he knew from what he had heard on the day at Fishmonger's Hall, that their lordships would most willingly hear of a similar plan. Certainly the scene upon that occasion was a striking case of the violation of public morals, for the steamers were disgorging their flighty population, after a day spent in thoughtlessness; while the carriages close by were setting down their numerous guests who were about to commence their irregularities. He recollected well, that Mr. Justice Park said on that occasion, that the practice of dining on Sunday in that manner must be got rid of. It was particularly worthy of observation, that one of the sheriffs is a gentleman of the Hebrew nation—a people who were extremely observant of their religious duties on their Sabbath, and yet the Christians invited that gentleman to witness the gross manner in which they were capable of violating the day which was appointed for the peculiar worship of the followers of Christ. The Jews regarded their institutions with the deepest honor and respect, while the Christians were actually going the way to annihilate all observance of the Sabbath. He could not do better than quote the words of a man of sublime views of religion. "The Sabbath was the day set apart by Almighty God at man's creation as the portion of time to be devoted by him, even in a state of innocence, to spiritual duties. It is the day which was re-enacted for fallen man in the Ten Commandments with minute and solemn particularity. It is the time which the prophets in every age insisted upon with the most urgent exhortations. It is the season which our Saviour Christ, having vindicated it from the Jewish doctors, honored by his constant practice, claimed it as his own, and transferred, by the glories of his resurrection, and the gift of his spirit, to the first day in the week. This first day of the week is the day which the inspired apostles sanctioned by their authority and example as the Sabbath of the Christian Church. It is the day which the Holy Ghost, by the Apostle John, has denominated Lord's day. This day is the season for the worship of God—for the preaching of the Gospel of Christ, the calling of sinners to repentance, the celebration of the sacraments, the instruction of children and servants, the religious visiting of the sick and distressed, the recovery of the Christian from the opinions of the world and the infection of evil example; and it is the grand type and pledge of an eternal Sabbath in heaven. It must be then expected that the profanation and practical annihilation of this day by large classes of our population would shake the whole basis of our religious principles as a nation, and menace the dismemberment of society."

Sir C. Hunter concluded by submitting a motion recommendatory of altering the day of entertaining the judges.

Sir Peter Laurie said, that without entering into a theological discussion upon the subject, he seconded the motion heartily. They were bound, as magistrates, to see that the Sabbath was properly observed; and while there was such anxiety to prevent small tradesmen from doing any business on the Sunday, the practices of those in higher conditions of society ought not to be overlooked. He had heard one of the judges say, upon the occasion of dining on the Sabbath in the city, "Why, I believe you think the judges have no religious notions at all." Judges Patterson, Vaughan, and Alderson were, he knew, averse to the Sunday dinners, and he hoped that in future their lordships would come to St. Paul's at twelve o'clock on the Sabbath, and return home immediately afterwards, instead of proceeding to the place of festivity, which they might with a great deal more comfort to themselves, and more benefit as an example to the orders of society, visit on an ordinary day.

The question was then carried.

We think all this quite right, though, if such an animal as a radical prelate should be found in the Establishment, we have no doubt that all this will appear extremely ridiculous to him. If our readers should ask, How can such an animal as a radical prelate exist? we shall tell him that any low-minded brawler, who knows no more of letters than he does of the longitude, but pins himself to the tale of a faction, suffers himself to be dragged all lengths by its skirts, scribbles political economy, of which he knows as much as he does of any thing else, and is ready to do any thing for his hire, will make a capital radical prelate. If he is insolent to his inferiors, sullen to his equals, and supple to his superiors, he is only so much the better. If he is a little made besides he is still only the more fit for his pay. At present such men could not be appointed by our immaculate ministry; the premier's theological knowledge being notoriously unequalled by any thing except his moral purity. In the meantime, however, matters advance pretty well. The system of educating without any religion at all, seems in a promising way. The folly of reading the Scriptures at school or any where else is beginning to be largely recognised; and liberality takes place of those narrow prejudices by which our bigoted forefathers thought that some knowledge of Christianity was necessary for Christians. But France is still a-head of us in those matters, and it will require a few vigorous renovators on the Episcopal Bench to give us the momentum essential to the spirit of the age.

In France the Sunday is completely dishonored; and so far as we can understand dishonored as an infringement on the liberties of Frenchmen! The attempts of Charles X. to preserve some degree of decency on that day have been numbered among the absurdities of the past, and the shops of Paris and probably of every other city in the "land of intelligence," exhibit themselves in peculiar activity on that day. All reviews of troops and public celebrations took place on that day of old, and the theatres of all ranks, of idleness and iniquity, exhibited their most popular performances on Sundays, making *Monday*, as if in scorn, *their* day of rest. But to their abominations the Parisians have now added horse-racing. Sunday is the especial horse-racing day in the Camp de Mars, and the transactions in *stock* dealing at Tortoni's are Sunday affairs, and scandalous ones.

May our prayers, O Lord, ascend before thee as incense, and the lifting up of our hands as the evening sacrifice.

FINE BOOKS.—"The Sacred Album"—London, for the year 1838, 4to, *Arabesque.*

"The Christian Keepsake and Missionary Annual."—Edited by the Rev. Wm. Ellis. London 8vo, *Turkey morocco.*

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

"The Young Lady's Friend." By a Lady. 12mo. *extra binding.* A most interesting and suitable work for an annual present.

"Friendship's Offering and Winter's Wreath." A Christmas and New Year's Present for 1838.—London, 18mo., *Arabesque.*

"Stebbins' Presentation Bible."—London. With notes, A splendid article. In a variety of sizes and bindings.—Published expressly for *presents.*

A most splendid and complete assortment of Bibles and Prayer-books, in various and extra bindings.

Also, an excellent assortment of presents suitable for children, embracing Toy Books, Picturesque Alphabets; Cards, illustrative of History, Philosophy, Geography, and Panoramic Views, &c. &c.

The above and many other suitable books will be furnished at the Protestant Episcopal Press, 142 Fulton-street, N. Y. Orders from our friends generally are respectfully solicited. dec9 tf

READING SEMINARY.—This institution consists of two separate and distinct departments. The Male Department is under the charge of Mr. Lemuel Hawley, and the Female Department, under the charge of Miss S. M. Whiting.

It is located on Reading Ridge, one of the most healthy parts of Connecticut, about fifteen miles from Norwalk, and six or seven hours' travel from the city of New-York. It affords instruction in the solid, as well as the ornamental branches of female education; and from the cheapness of living in the neighborhood, its terms are about one third of what is usual in large cities.

Board, and tuition in Orthography, Reading, Grammar, Writing, Arithmetic, Algebra, Mathematics, Geography, the use of the Globes, History, Natural and Moral Philosophy, Rhetoric, Composition, Astronomy, and other kindred studies, for each term of twenty-two weeks, $65; French or Latin, do. 10; Music, do. 16; Drawing, do. 10.

Competent Teachers are employed in all the departments, and the pupils are under the constant and immediate care of the Principals, who devote particular attention to the deportment of the pupils, and to their religious duties.

The item of board includes washing, and no extra charge is made but for books and stationary.

The whole amount of a pupil's annual expense is about $130.

There are two sessions, of 22 weeks each. The one begins in May, and the other in October.

For any further particulars, apply to any of the following referees:

Rev. J. F. Schroeder, D. D., Rev. Samuel Cox, D. D., Joseph Hawley, M. D., Rev. Edwin F. Hatfield, A. M. Merchant, Esq., Wm. Rockwell, Esq., District Attorney for Kings Co.

⁂ Steamboats run daily to and from Norwalk, and stages from Norwalk to Reading. a28 6t

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes

Vol II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty, with preface and notes.

Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.

Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

Vol XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.

Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."

Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 142 Fulton street.

THE REV. MOSES MARCUS, B. D, the Protestant Episcopal Missionary at Nantucket, having conducted a Seminary many years in England, and being thoroughly acquainted with the routine of school business, will be happy to undertake the instruction of a limited number of young gentlemen (twenty-five) from seven to fourteen years of age, in the various branches of Classical, Mathematical and General Literature.

The strictest attention will be paid to the domestic comfort of his pupils, and to every part of their behavior—It will also be endeavored to fix in their minds, the principles of Religion and Morality, and to make them perceive the beauty, and aspire at the attainment of an honorable and virtuous character.

The terms will be $200 per Academical year, including board and washing; the necessary books and materials will be furnished at the expense of the pupils, but no advantage will be taken to increase the expense of education.

The town of Nantucket is very healthy, and so conveniently situated with regard to New York, New Bedford and Boston, (the communication by steamboats and packets being expeditious and punctual,) that pupils can readily be sent in the summer, either to or from home in the course of a few hours.

References may be made to the Right Rev. the Bishop of New York, the Rev. Drs. Berrian, Eastburn, Hawks, Seabury, and the Rev. John M. Forbes, New York; the Rev. Wm. L. Johnson, Jamaica; the Rev. Professor Warner, West Point; and the Rev. Dr. Beasley, Elizabeth-town, New Jersey.

Further information may also be obtained at the Protestant Episcopal Press, 142 Fulton st. of Messrs Swords, Stanford & Co., 152 Broadway; and of the Rev. the Principal, at Nantucket, who will be happy to answer any inquiries on the subject. a28

TO CLERGYMEN AND OTHERS—A gentleman, Principal of a Family Boarding School for Boys intending to retire from the business, wishes to obtain a successor. The school is located in one of the pleasantest villages of New England, and of easy access from New York and Boston. It has been established about twelve years, is extensively known, and is at present in successful operation.

The furniture, books, &c. at present used in the institution, will be sold cheap, and the house may be bought low, or hired at a very moderate rent.

For the address of the advertiser, apply at the office of The Churchman, 142 Fulton street.

March 12 tf

THE DEPOSITORY OF THE PROTESTANT EPISCOPAL PRESS is now open at 142 Fulton street, where has just been opened a splendid assortment of Bibles, Prayer-books, &c. &c.

☞ Attention is particularly invited to the new edition of the 8vo. rubricated Prayer-books, and some elegant Oxford Bibles with clasps, just received from England

SHERMAN & TREVETT.

RUBRICATED PRAYER BOOKS.—The 8vo. Prayer books with the rubrics in their proper color. Orders for this work in every variety of binding should be addressed to the Protestant Episcopal Press, 142 Fulton street, Sherman & Trevett.

THE CHURCHMAN'S ALMANAC FOR 1838.—The fourth edition of the above is this day published.—It contains within the compass of thirty-six closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy. Considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has, in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address SHERMAN & TREVETT,
142 Fulton-street, New York.

NEW BIBLE QUESTIONS.—Just published by the General Protestant Episcopal Sunday School Union, and for sale at the Depository, 28 Ann street.

Questions on the *Gospel* according to *St. Matthew.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Questions on the *Acts* of the *Apostles.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Each of the above works will be furnished at $11 per hundred, with the usual discount to Sunday Schools.

At the Union Depository, 28 Ann st.

Proprietors of newspapers devoted to the interests of the Church, will confer a favor by giving the foregoing advertisement an insertion in their prints. je2

ORGANS.—George Jardine, Organ builder, (from Messrs. Flight & Robson, Organ builders London,) 459 Broadway, corner of Grand street, New York, manufactures all kinds of Church, Parlor, and self-playing Church Organs, for the promotion of first rate Psalmody in Country Churches, where Organists cannot be obtained. Organs repaired and tuned. Superior metal and wood pipes, barrels made and every article connected with the Organ, at reasonable charges. The most satisfactory references to Gentlemen and Professors of the first respectability.

April, 19. 1pm 3m

TO PARENTS AND GUARDIANS.—A Clergyman of the Protestant Episcopal Church, residing in a neighboring village, wishes to receive a few boys into his family for private tuition in their preparatory studies.

Every proper attention will be paid to the comfort, health, and morals of the pupils, and they will be expected to attend public worship in the congregation of which he is pastor, on the Lord's day.

The location is both healthy and pleasant; and within ten or fifteen minutes sail of this city.

The terms will be moderate and the most satisfactory references given if necessary.

Please address D. C. S. at the Protestant Episcopal Press, No. 142 Fulton street. je 30 6t

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.

Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

PRIVATE EPISCOPAL INSTITUTE.

THE Principal of this institution begs leave to inform the public that, in accordance with the expressed wish many of patrons and friends, he has deemed it expedient to change his original division of the year, and hereafter to have *two terms*, instead of *one only* as at first proposed.

The *first* term will commence on the first Tuesday in May; the *second* on the first Tuesday in November. The Academic year will thus embrace forty six weeks, in two terms or twenty three weeks each. At the expiration of the first term there will be allowed a vacation of four weeks; at the expiration of the second one or two weeks. There will consequently be no vacation in August as heretofore proposed.

The first year of the Institute will expire with the next month. Pupils desirous of entering the first term of the second year will please make application soon.

a10tf W. F. WALKER,
Principal Episcopal Institute.

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. TERMS.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

REFERENCES.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar street, New York. April 17, 6m

CHRISTOLOGY, of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin; translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale at 142 Fulton-street. s30tf

SELECT SCHOOL FOR BOYS.—The Rev. H. Adams, late Rector of Trinity Church, Wilmington, Del. obliged by a partial loss of his voice to suspend for a season the duties of his profession, proposes to remove his Select School for Boys, on the 1st of May next, to the village of Kingston, Ulster county, N. Y.

The healthiness of the situation, and Mr. Adams' experience in teaching and success in advancing the pupils placed under his care, he hopes will secure him a portion of the public patronage. The school is limited to twelve boarders only.

The terms for all English branches and all classical studies preparatory to admission to college, including board, washing, use of book and boy's library, $200—payable half yearly, in advance. Mr. A. also hopes to secure, for all such as may desire them, the services of a teacher in French, German, Spanish, and Italian, for which a small additional charge will be made.

Reference may be made to the Rt. Rev. B. T. Onderdonk, D. D., the Rev. Jon. M. Wainwright, D D., and the Rev. M. Eastburn, D. D., New York; the Rt. Rev. H. U. Onderdonk, D. D. Philadelphia; the Rev. R. S. Mason, D. D., President of Newark College, Del and the Rev. Wm. E. Wyatt, D. D., Baltimore, Md.

March 20, 1838. 3m

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 142 Fulton street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.

Under the superintendence of
JOHN W. MITCHELL, *Chairman.*

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do.; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed. Ten Commandments, first table, on cards; second table do.; Paraphrases on the Collects.

INSTRUCTION BOOKS

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No. 1; do. No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism; Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the Prayer-book; Epistles and Gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1. do. art 2; Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18mo works, making 56 volumes, numbered consecutively, at 20 cents per volume, or $11 20 per set. Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo works published by the Union making 5 volumes, at $1 per set.

VAULTS.—Nine Vaults in St. Luke's churchyard for sale. Apply to C. N. S. ROWLAND,
j 16 1m *Treasurer*, 55 Water street.

NEW YORK PROTESTANT EPISCOPAL PRESS,
DEPOSITORY NO. 142 FULTON STREET.

H. COTHEAL, Treasurer and Agent, 142 Fulton street.

Bibles, Prayer-books, Devotional and Miscellaneous Works, published and for sale by the Press.

Bibles, 8vo and royal 18mo, all bindings,—Testaments, muslin—Bibles and Prayer books, 4to, for the desk, 8vo, 12mo,* 18mo, (most common size,) 32mo, (pocketsize,) all bindings—Devotional Sonnets, all bindings—New Psalms and Hymns, 8vo, 12mo royal 18mo, all bindings—Works of Bishop Ravenscroft, two vols. 8vo, boards—Tracts—Communicant's Companion (pocket edition,) all bindings—Life of Bishop Heber, two vols. 8vo—Parish Library, vols. 1 to 13, boards and calf—Bishop Sumner's Help to Domestic Instruction and Devotion—Lectures on St. Matthew and St. Mark, boards and half-calf—Lectures on St. Luke, do.—Bishop Bloomfield's Manual of Family Prayers, various bindings Weller Tracts: vol. i. containing No. 1 to 5, vol. ii. containing No. 6 to 8—Sacra Privata, by Bishop Wilson, various bindings—McEllen Tracts: 1, The McEllen Family; 2, the Baptism; 3, Family in Eternity; 4, The Meeting of the Travellers; all bound in one volume—History of a Pocket Prayer-book—A Farmer's account of his Conversion—Early and Professional Years of Hobart, in 2 vols, 12 mo, bound in muslin: by Rev. John McVickar, D. D., Professor in Columbia College—as well as a choice selection of Theological and Church Works, kept constantly on hand and for sale at their Depository.

* Adopted at the last general Convention as the standard book.

THE CHURCHMAN

Is printed and published by the New York Protestant Episcopal Press, No. 142 Fulton street, at Three Dollars per annum, in advance.

AGENTS.

Charles Stimpson, jun.	Boston, Mass.
Rev. Charles Burroughs	Portsmouth, N. H.
Sidney Babcock	New Haven, Ct.
S. Barnard	Buffalo, N. Y.
Oliver Steele	Albany, N. Y.
John W. Jones	Louisville, Ky.
Z. Clark	Troy, N. Y.
Arius Nye	Cashier of the Bank of Marietta, Ohio.
Robert Griffin	Philadelphia.
Rev. E. E. Ford	Augusta, Ga.
A. E. Miller	Charleston, S. C.
P. E. Demill, Esq.	Detroit, Michigan.
Armstrong & Berry	Baltimore, Md.
Rev. F. P. Peake	Fayette, Mo.
Messrs. Hotchkiss & Co.	New Orleans.
Rev. Samuel R. Crane	Ohio City, Ohio.
Smith & Crowell	Maumee City, Ohio.
Ruffin Smythe	Randolph, Tenn.
Rev. J. T. Wheat	Nashville, Tenn.
Messrs. Bell & Entwistle	Alexandria, D. C.